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OR, THE

Churchman's

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MISCELLANY.

No. 43.

JULY, 1822.

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THE
CHRISTIAN
REMEMBRANCER.

No. 43.]

JULY, 1822.

[VOL. IV.

RELIGION AND MORALS.

SERMON ON ANGER.

ROM. xii. 19, 20.

Dearly beloved ; avenge not yourselves, but rather give place unto wrath : for it is written, " Vengeance is mine ; I will repay," saith the Lord. Therefore if thine enemy hunger feed him ; if he thirst give him drink ; for in so doing, thou shalt heap coals of fire on his head.

FEW of the subjects which occupy the attention of all teachers of mankind, present more difficulties or require to be treated with more delicacy and caution than the feeling of anger. On the one hand it is plain that the feeling itself is not only beneficial, but is even essentially necessary to our self-preservation ; and were we not impelled by it to resist immediately some of the assaults which are made upon us, our existence could hardly continue through a single day. It may be observed likewise, that, without anger, the necessary authority which is vested in every superior, whether it be a prince, a master, or a parent, would never be exerted. Our individual security therefore, and the welfare of society are greatly indebted to this salutary feeling ; for these and other beneficial purposes it was made a part of our nature, and not even the mischiefs which it occasions could lead us to wish that it might be rooted out from our hearts, if the gratification of such a wish were possible.

But though the benefits which we
REMEMBRANCER, NO. 43.

derive from this feeling of anger, more than compensate for the mischiefs it occasions, these last are so numerous and important as to shew the necessity of restraining that feeling as much as possible. " Be ye angry, and sin not ;" is the Apostle's precept, and is the best that has yet been given. All that is beneficial in the effects of anger is thereby permitted, all that is hurtful is forbidden ; the common sense of mankind, acquiesces at once in the justice and propriety of this command ; and all that remains for other teachers, is to enforce obedience by the suggestion of such motives as have most influence upon the actions of men.

It is the peculiar advantage of the preachers of the Gospel, to have it in their power to urge the strongest of all motives upon their hearers. " Dearly beloved ; avenge not yourselves, (let your anger be free from all thoughts of revenge) rather give place unto wrath. For it is written, Vengeance is mine, I will repay saith the Lord." Once knowing that the right and the power of punishing injuries is reserved by the Almighty entirely to himself, no wise and prudent Christian will ever think of revenge, lest in any way he should be called to account for presuming to fight against God. The utility of this motive for not avenging ourselves is moreover of the greatest importance, as appears at once from the inferences which the Apostle pro-

ceeds to draw. "Therefore, if thine enemy hunger, feed him, and if he thirst, give him drink, for in so doing, thou shalt heap coals of fire upon his head." The propriety of these inferences, and the obligation we are under to make our practice conformable to them, I shall presently have occasion to shew.

But first, some observations are necessary on this dispensation of God, whereby he has taken all vengeance to himself. To men who, like the Romans, had lived so long without God in the world, it was a new and perhaps a hard lesson to hear, that they must forego all purpose of revenge, and therefore the Apostle strengthens his exhortation by the authority of the Scriptures. "It is written, (says he) Vengeance is mine, I will repay saith the Lord." To us however it ought not to be either a new or hard lesson, since, to take vengeance is evidently one part of the duties of our Lord and Judge. For in every enumeration of the sins which he will punish, we find all those offences by which men become enemies to each other; and in the sentence of their condemnation before him, the exercise of the vengeance of God is evidently and necessarily implied.

Merciful and wise are all the dispensations of God, and truly grateful ought we to be that he has been pleased thus to take out of our hands, an office which we are so little qualified to fill. In whose hands it *should* be placed, there can be no doubt. *We* know not the nature and extent of the injury which is done to us, until we have ascertained all its effects. *We* know not, either, the intention of the person who injured us, nor, while we rouse his pride by immoderate resentment, can we expect to know it. Need I proceed any farther, in shewing the unfitness of man to avenge himself, even on his open and avowed enemy? Suppose then, for a moment, that it is admitted as a right. If the measure of resentment exceed the injury, and it

ever will, where the sufferer is the judge, he becomes the aggressor in his turn, and must be subject to a suitable retaliation. But what a world would this then become! how could we live in such mutual animosities; and in acts of revenge which, when once begun, it is plain, would know no bounds, would find no end! Hence it is that as members of civil society, we find it necessary to commit the power of punishing our enemies to the higher orders in the State, that the peace of the community may remain unbroken.

Now that which, as members of civil society, we are content to do; for our mutual advantage and protection, as Christians, we are commanded to do, that we may not interfere with the prerogative of God; we are commanded not to avenge ourselves, but to make *our* anger give place to the wrath of God; for "vengeance is mine," saith the Lord, "I will repay." It follows indeed of necessity from this declaration of the Lord, that we *must* not presume to avenge ourselves; as a very slight consideration will shew.

There can be but one just measure of punishment for an injury, whatever its nature may be; consequently, when he that offends is once punished in due proportion to the offence he has committed, the claims of justice are satisfied. It is repugnant to our natures, that any one should be twice punished for the same offence—Now the Almighty Lord of all, has declared that *he* will repay, that *he* will render unto every man according to his deeds; and we know that, what he has promised he will also make good, what he has declared will assuredly come to pass. All manner of transgression, and all manner of sin, whether done against him or against our neighbours, will be inquired into at the last great day; then will he shew his vengeance, then will he repay—Hence therefore it follows, that whoever avenges himself of his enemies, exposes them to a twofold punishment; and as among

Christians, he that does so, must of necessity know that vengeance belongeth to the Lord, and that he will repay; in avenging himself he is guilty of *wilful* injustice against his enemy, for which he stands accountable before God.

The peculiar force and the great importance of this motive in making us check our anger, and lay aside all thoughts of revenge are by this time, I trust, made sufficiently plain. We may be enjoined to forgo our revenge, because it is more noble to forgive, or because we cannot judge impartially of the offence, or because we may endanger ourselves thereby, or for other reasons which might be mentioned. And these are all strong motives, more or less honourable, more or less effective; but they are all uncertain, and therefore all insufficient. No teacher, who has these motives only to urge, can hope to produce any great and permanent effect. The slightest acquaintance with human nature will convince us that so strong a passion as anger, cannot always be restrained from acts of revenge, by feelings of generosity, of justice, or even of interest; it requires the curb of resistless authority; it requires a command, such as the text affords, to commit all vengeance to God, lest by invading his prerogative, and by injustice towards our enemies, we draw down displeasure and indignation on our heads. To avenge ourselves therefore, be it always remembered is not only an act of uncharitableness towards a fellow-creature, and of hostility to the peace of that society whereof we are members, but it is an offence of infinitely more importance, it is an act of disobedience to the commandments of God.

To forego revenge, and thus to give place to the wrath of God, is not the only precept which my text contains; and it is now time to consider the other. It is thus expressed, "If thine enemy hunger, feed him; if he thirst give him drink." This precept is introduced with the word

"therefore" in which is implied its connexion with the duty of not avenging ourselves; this connexion which is natural and important, I shall next endeavour to shew.

When, in the former part of the text, the Apostle exhorts us not to avenge ourselves, he means, it is plain, not only that we should abstain from *doing* harm to our enemies, but also that we should put away as soon as possible all hatred and anger from our hearts. Nay yet more, that as far as respects the exercise of Christian charity and brotherly love, we should put them on a footing with the rest of mankind. If the precept of the Apostle have any meaning, it must mean thus much at least. And in fact, when he bids us minister to the wants of our enemies, he does but inculcate the duties of a Christian. To "love our enemies" is the command of Christ; to love them as brethren, as heirs of the same immortality, as believers in the same God, and looking to the same salvation. Nature indeed compels us to bear a yet stronger affection to our relatives and friends, to hold *them* as it were within our hearts; nor does Christianity forbid this, there was one disciple whom Jesus *loved*. When therefore the Apostle bids us minister to the wants of our enemies, he simply enjoins us to discharge that duty which we owe to all men and specially unto them that are of the household of faith, a duty which we are but too apt to neglect whenever it respects our enemies, and which in their case it would be impossible for us to discharge, if to "avenge ourselves" were not forbidden. But since it has pleased God to take all vengeance into his own hand, our duties towards our enemies remain untouched, and it follows necessarily that we are bound to minister to their wants, and to do them good whenever it is in our power.

There remains but one passage more to be explained, viz. that with which my text concludes, and in which the Apostle describes the effect

which the kindness shewn to our enemies will produce; "in so doing thou shalt heap coals of fire upon his head." The whole passage, it is worthy of remark, is taken from the 25th chapter of the book of Proverbs. There are two interpretations both of which have good authority; according to the one, "coals of fire," is a metaphorical expression for the judgment of God, a sense in which it is frequently used in the Old Testament, to which, as I have already observed the passage belongs. The other interpretation is less obvious, though more congenial to a Christian spirit, viz. that "to heap coals of fire," is a metaphor borrowed from the practice of those who are employed in melting metals; and who, as is well known, heap coals upon the metal for that purpose.—A moment's consideration will shew that both interpretations may be true.

It is an undoubted fact, that while we continue to resent an injury, and to pursue our enemy with a view to revenge, we can neither hope nor expect to convert him to a friend. If, indeed, we are the stronger, he may be restrained from farther offence by fear, but his hatred against us, will be proportionably increased. But if, on the contrary, we banish all thoughts of vengeance, and shew him kindness particularly when he needs it, we shall in the best sense, "heap coals of fire on his head," and melt him into sorrow and gratitude; sorrow for ever having done us harm, and gratitude for kindness, so seasonable, so unlooked for, so undeserved. It may be, however, though we will hope, that it rarely is the case, that kindness to an enemy has not this effect. There are men, who avow feelings which disgrace our nature, who obstinately refuse all offers of reconciliation, and persist in suffering to the utmost, rather than receive kindness from one whom they have wronged, too truly illustrating that well known maxim, that he who receives an injury may soon forget it, he who in-

flicted it, never. In this case, indeed, the kindness shewn to an enemy "heaps coals of fire on his head," in the worst possible sense; for such obstinate rejection of forgiveness on earth, will necessarily add greatly to the wrath laid up in Heaven.

But to feed our enemy, and to give him drink, when in so doing it is even possible that we may heap the divine indignation upon him! Is not this to do good with an evil view? An objection such as this deserves a moment's notice. I have already observed, that to love our enemies, and to do them good, are included in the duties which as Christians we owe to all men; and are here mentioned of *enemies* in particular, because most likely to be neglected in that point: to love our enemies is the Christian's virtue, and, as Christians, we must do them good. The effect produced on them is not in our power; if it were we should not have heard this objection, for to do good to an enemy, with a view to his future everlasting destruction, is a crime from which our nature recoils. In the Christian religion, to take a parallel case, we are plainly instructed in the nature of our offences, in the causes from which they arise, and in the means by which they may be avoided. This, and more than this, was done for us, yet being enemies; and if, by obstinacy, by weakness, or by neglect, we turn these mercies to no account, they will in like manner heap coals of fire upon our heads. Now, if the objection be just, that we may be said to do good to our enemies with an evil view, because by their obstinacy our kindness may draw down God's indignation upon them; think for a moment of the force of this reasoning, when applied to the Christian religion. It is too impious to express, it is a direct contradiction, nay, even an inversion of Christ's gracious declaration: "I came not to destroy

men's lives, but to save them." To a Christian such an objection needs no farther refutation.

Many and indeed nearly all of the most important reflections on this subject, I have already laid before you; I have only now to exhort you, that as by this dispensation of Almighty God, taking all vengeance unto himself, the line of our duty to our enemies is plain and easy, therefore carefully follow it.

"Remember thy end, and let enmity cease; remember corruption and death, and abide in the commandments."—"Let all bitterness, and wrath, and anger, and clamor, be put away from you, with all malice; and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

T. F.

SCRIPTURE CRITICISM.

To the Editor of the Remembrancer.

SIR,

THE Book of Revelation contains many prophecies, so closely (as it appears to us,) applicable to the Papal Apostacy, denouncing its defection from the faith, and predicting its final overthrow, that our curiosity is naturally excited to know what the Romanists have to say for themselves upon the subject. Still more, when they take up the Apocalypse as a weapon of offence, and endeavour to apply its description of antichristian powers to the Protestants, we must be anxious to examine the arguments which they bring forward for the support of their interpretation.

The prophecy of the destruction of Protestantism, which you state, (p. 299,) to be in the possession of the Catholics of Ireland, must certainly be a curious document: and should it obtain public notice, will, I have no doubt, be fully answered by more able pens than mine. But upon perusing your account of Pastorini's work, I cannot refrain from noticing one or two striking errors, which appear to me entirely to upset his interpretation.

In the first place, the seven seals, and the seven trumpets, relate to distinct periods of the history of the Church, and are not different me-

thods of denoting the same events. This may soon be made evident. At the opening of the first seal (vi. 2.) St. John says, "I saw, and behold, a white horse: and he that sat on him had a bow, and a crown was given unto him, and he went forth, conquering and to conquer." This image can only be applied to a prosperous time of Christianity, viz. that of its first diffusion. At the sounding of the first trumpet (viii. 7.) "There followed hail and fire mingled with blood, and they were cast upon the earth, &c." Here a period of slaughter and distress is clearly denoted. This may be sufficient to prove (without pursuing the comparison further,) that the periods of the seals, and those of the trumpets, do not correspond with each other.

Secondly, without entering upon a discussion of the question, whether the five months during which the locusts were to prevail, allude merely to the period of the year in which those insects make their appearance, or whether they denote in the prophetic sense, one hundred and fifty years; we have no warrant for supposing that the five months mentioned in verse 5. and verse 10. of chapter ix. are two separate periods. The obvious sense of the passage is, that the words in the latter verse are nothing else than a repetition of what was stated in the former. The

distinction drawn between the "tormenting," and "hurting," seems far-fetched, and is too weak to lend much aid to the author's hypothesis.

Thirdly, Does not Pastorini involve himself in a contradiction by applying to the Romish martyrs who were put to death by the Reformers; the representation of what happened at the opening of the fifth seal; the cries of "them that were slain for the word of God?" And do we not find here an additional proof, that the periods of these seals and trumpets are not the same? For be it observed, that the locusts, whose coming is announced by the fifth trumpet, were only allowed to hurt those men, *who had not the seal of God in their foreheads*: and even those, they were only to *torment* not *kill*. How will a Catholic reconcile this latter circumstance with his accounts of the frequent martyrdoms of his brethren by the Protestants? Should he interpret the word *kill*, to mean *kill eternally*, (the only way, as it appears to me, of avoiding the difficulty,) how can he allow the murdered Catholics to be men which *had not the seal of God in their foreheads*?

The author calls upon the Protestants, I have no doubt with good intentions, though under an erroneous persuasion, to reconcile themselves with his Church before the impending destruction shall come upon them. But, Sir, let the deluded members of his communion know, that protestantism, (such protestantism, at least, as the Church of England professes,) is the religion of Scripture, the religion which formed the union of the Church, in her days of Apostolical purity. In reliance upon the promise of Christ, we may venture to trust, that our religion, founded upon the rock of ages, will stand, when the corruptions of Papal Rome shall have sunk, to rise no more. It will supply the faith, the obedience, and the hope of the good, when the last friends of the mystic Babylon shall utter over her downfall, the

voice of their lamentation. "Alas, alas! that great city Babylon, that mighty city! for in one hour is thy judgment come." (Rev. xviii. 10.)

I am, Sir, &c. &c.

C. P.

To the Editor of the Remembrancer.

SIR,

I BEG to direct the attention of your learned correspondents to the passage in St. Paul's first Epistle to the Corinthians, where in combating the objections to the resurrection of the body, he instances the reproduction of the plant, from the grain buried in the earth. In discoursing on this text, I have heard many Clergymen speak of the *rotting* and corruption of the seed as necessary to the production of the new plant, of its becoming a mass of corruption like a dead body, and on referring to the family Bible, I find a note to the same effect.

I am not aware that any seed that rots in the ground can produce a plant; in most instances it remains in the earth, and supplies nourishment to the germ, in others it is raised out of the ground.

It is true, that it is sown bare grain, and that *God* gives it a body which bears as little resemblance to what is sown, as our glorified bodies may in substance bear to our natural body; but it had always appeared to me, that the death to which St. Paul alludes, is either the death of the plant, or of the seed, which we call the ripening of it; and I am disposed to favor the latter opinion. The loss of all appearance of life in the seed is necessary to the resurrection of the new body, for unless the juices cease to circulate, and vegetation in the grain is *dead*, and it is buried a *bare grain*, no resurrection or re-animation can take place.

In the production of the new

plant, the seed is destroyed, but it cannot be said to rot, or, "that after the body is destroyed, something springs out of it."

I shall thankfully receive from your more learned correspondents, an explanation of this interesting text.

I am,

Your very obedient Servant,

LAICUS.

London, 20th May,
1822.

To the Editor of the Remembrancer.

Sir,

As you admitted into your Number for July, 1821, my observations on the view which Mr. Benson had taken, in his Hulsean Lectures, of the message of John the Baptist to our Saviour, you will perhaps grant a similar indulgence to the remarks I have to make on Mr. Franks' discussion of the same text, Matt. xi. 2—8.

Mr. F. endeavouring, like his predecessor, to assign a reason for the Baptist's sending the message for his own satisfaction, declares himself "ready to allow that John might believe Jesus to be the Messiah;" but he "confidently denies that we have any authority from the evangelical records, to say that John ever ascribed to Jesus the title of the Messiah." Surely this mode of argument too nearly resembles that of those who deny the doctrine of the Trinity to be asserted in the Scriptures, because, forsooth, that word, by which we are accustomed to denote the mysterious union of the three Persons in one Godhead, has not been employed by the Sacred Writers. John, it is true, does not appear to have pronounced the very word "Messiah;" but did he not use an equivalent term, when he "bare record that this is the Son of God?" And what else could he

mean, when "seeing Jesus coming unto him, he said, Behold the Lamb of God which taketh away the sin of the world!" but that this was the Messiah, who should make atonement, by the sacrifice of Himself, for the transgressions of mankind; "the Lamb slain from the foundation of the world?" John, who was "filled with the Holy Ghost, even from his mother's womb;" who, while yet unborn, acknowledged the voice of the mother of his Lord; who confessed himself sent to prepare the way of the Lord; who, though he denied that he was the very Elias, who had formerly been carried up into heaven, yet plainly intimated, that he was ordained to go before the Lord "in the spirit and power of Elias," as the angel Gabriel had explained the prophecy to Zacharias; John, I say, expressly taught, and, as it appears from his own words, was commissioned so to do, that Jesus was anointed to the office of the Messiah. "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him. And I knew Him not; but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God." John i. 32—34. It was not merely an inference made for themselves by the two disciples who were present, when John, "looking upon Jesus as he walked, said, Behold the Lamb of God!" that they had "found the Messiah;" but it was the obvious meaning of their Master's expression; and this great truth was clearly enough conveyed in all his discourses respecting his own office, and that of his successor.

I am perfectly sensible of the very arduous task which the Hulsean Lecturer has to perform, and most ready to make allowance for any

trivial incorrectness which may inadvertently gain admission into his volume. In so weighty an undertaking—*non ego paucis offendar maculis, quas aut incuria fudit, aut humana parum cavit natura.*

But I would most urgently caution him against an error, to which he is peculiarly exposed from having so large a portion of his labour assigned to him in the exhausted field of *evidence*. While he is searching out fresh proofs, or endeavouring to set old ones in a new light, he may be tempted to desert old established and clear expositions, and to substitute others as better accommodated to his own theory; thus introducing (to use Mr. Franks' words) "visionary hypotheses, which serve only to perplex the question." Hence, with regard to the text under consideration, Mr. Benson, wishing to reconcile the Baptist's doubts with his former acknowledgment of Jesus as the Messiah, adopts an obsolete opinion concerning personal identity; while Mr. Franks boldly surmounts the difficulty by denying that any such acknowledgment had been made.

How much more judiciously have the Editors of the Family Bible acted in adopting the easy and obvious explanation of the passage,

which represents John as wishing to instruct his disciples by the most convincing evidence, by evidence greater than his own, that of miracles, that Jesus was the Christ foretold by the prophets!

In my former letter, I supposed our Saviour to have alluded to some scruples, by which the disciples of John might be influenced from contrasting their master's austere with his social habits, when he said at the conclusion of his answer to the message, "and blessed is he whosoever shall not be offended in me." I did not, of course, mean to limit the scope of the sentence to their case; but the probability of such an allusion having been intended, will be heightened, if we refer back to Matt. ix. 14. "Then came to him the disciples of John, saying, 'Why do we and the Pharisees fast oft, but thy disciples fast not?'" This proves that such scruples had existed in their minds, and as the answer of our Lord on that occasion was not calculated entirely to remove them, a caution on the subject was properly added, when they were taught to "believe for the very work's sake."

I am, Sir, &c.

BIPARY.

11 June, 1822.

BIBLICAL ILLUSTRATIONS.

(Continued.)

Destruction of Egyptians in the Red Sea.

Exod. xiv. 21.

"And Moses stretched out his hand over the sea, and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land."

THE following is the celebrated allusion made by Diodorus Siculus to this wonderful event. It has been an ancient report among the Ichthyophages (the inhabitants of those

tracts) continued down to them from their forefathers, that by a mighty reflux of the sea which happened in former days, where the sea is thus green the whole became dry land, and appeared green all over, and that the water overflowed the opposite shore, and that all the ground being thus bare to the very bottom of the gulph, the water by an extraordinary high tide, returned again into

the ancient channel.—*Diod. Sic. B. 3. C. 3.*

The extraordinary nature of this occurrence has induced some to doubt the possibility of its ever having happened. That such doubts are groundless the following passage sufficiently proves, though whether the Deity availed himself of these natural means, or accomplished his purpose by a more direct interference of his omnipotence, are other questions which we shall not presume to answer.

During violent east winds, the sea retires in so remarkable a manner that the people of Taganrock (on the sea of Azof) are able to effect a passage on dry land to the opposite coast, a distance of 20 versts, about 14 miles; but when the wind changes which it sometimes does very suddenly, the waters return with such rapidity to their wonted bed that many lives are lost.—*Clarke's Travels in Russia*, p. 325.

Miraculous Circumstance, or phenomenon of Nature.

DARKNESS.

Exod. x. 21, 22, 23.

"And the Lord said unto Moses, stretch out thine hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt."

"And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days.

"They saw not one another, neither rose any from his place for three days; but all the children of Israel had light in their dwellings."

Wisdom xvii. 17, 20, 21.

"For they were all bound with one chain of darkness. For the whole world shined with clear light, and none were hindered in their labour; over them only was spread a heavy night, an image of that darkness which should afterward receive them."

Ezekiel xxxii. 7.

"I will cover the sun with a cloud, and the moon shall not give her light."

REMEMBRANCE, No. 43.

Acts ii. 20.

"The sun shall be turned into darkness,"

Luke xxiii. 44.

"And it was about the sixth hour, and there was darkness over all the earth until the ninth hour: and the sun was darkened."

The following are singular and accurate illustrations of this plague of darkness in Egypt, Exod. x. 21, 22, 23.

It is recorded that the darkness was such as might be felt. Surely this cannot be more clearly explained than by supposing it to have been accompanied by a profuse shower of dust or fine sand which insinuated itself into every part, and must have added considerably to the inconvenience of total darkness; it is also recorded that the children of Israel were blessed with light in their houses, which part of the miracle is equally explicable on the supposition that they still continued to reside at Ramases, which had been originally allotted to them upon their first establishment in Egypt, Gen. xlvii. 11. For Ramases being at a considerable distance from Memphis, might (as in the case of the parts of Persia, which in the above extract they saw unaffected by the passing cloud) have been beyond the extent of the darkness which the Almighty had caused to come upon Egypt.

March 15, 1775.—At four this afternoon, at Bussora, the sun then shining bright, a total darkness commenced in an instant, when a dreadful consternation seized every person in the city, the people running backward and forward in the streets, tumbling over one another quite distracted, while those in the houses ran out in amazement, doubting whether it were an eclipse, or the end of the world. Soon after the black cloud, which had caused this total darkness, approached near the city, preceded by as loud a noise as I ever heard in the greatest storm, this was succeeded by such a violent whirlwind mixed with dust, that

no man in the streets could stand upon his legs; happy were those who could find, or had already obtained shelter, whilst those who were not so fortunate were obliged to throw themselves down on the spot, where they ran great risk of being suffocated, as the wind lasted full twenty minutes, and the total darkness half an hour. The dust was so subtle and the hurricane so furious, that every room in the British Factory was covered with it, notwithstanding we had the precaution to shut the doors and windows on the first appearance of the darkness and to light candles. At half past five the cloud had passed the city, the sun instantly shone out, no wind was to be heard, no dust felt, but all was quite serene and calm again, when all of us in the Factory went on the terrace, and observed the cloud had entirely passed over the river, and was then in Persia, where it seemed to cover full thirty miles in breadth on the land, but how far in length could not be even guessed at, it flew along at an amazing rate, yet was half an hour in passing over the city. It came from the N.W. and went straight forward to the S.E. The officers of the Company's cruisers came on shore as soon as the cloud had passed their ships, and declared that the wind was so violent, and the dust so penetrating, that no man could stand on the decks, and that after it was over, every place below, on board the ships, was covered with dust. Such a phenomenon never was known before in the memory of the oldest man now living at Bussora.—*Parker's Travels*, p. 163.

In the afternoon the horizon to the eastward was thick and hazy, and the Moors prognosticated a sand wind; which accordingly commenced on the following morning, and lasted with slight intermission for two days. The force of the wind was not in itself very great; it was what a seaman would have denominated a stiff breeze; but the

quantity of sand and dust carried before it, was such as to darken the whole atmosphere. It swept along from east to west, in a thick and constant stream, and the air was at times so dark and full of sand, that it was difficult to discern the neighbouring tents. As the Moors always dressed their victuals in the open air, this sand fell in great plenty amongst the kouskous: it readily adhered to the skin when moistened by perspiration, and formed a cheap and universal hair powder. The Moors wrap a cloth round their face to prevent them from inhaling the sand, and always turn their backs to the wind when they look up, to prevent the sand falling into their eyes.—*Parker's Travels*, p. 131.

In Macgill's *Travels in Turkey*, Vol. I. p. 202. a similar phenomenon, though not to the same degree, is related.

The wind which is generally strong carries this fine dust into the air in such clouds, that I have actually seen the sun darkened by them for a considerable time, and at the breadth of a street have not been able for several minutes to distinguish a man from a horse; this dust is carried so far, that with the wind off the land at three versts (about $2\frac{1}{2}$ miles) distance, I have been almost choaked by it. The first time I saw these clouds, I concluded that they were forerunners of an earthquake.

In the 9th Volume of the *Spectator*, is an account of the total eclipse of the sun, Friday, April 22, 1715, which gives an interesting account of the feelings excited by an event of this description.

"The different modifications of the light formed colours the eye of man has been five hundred years unacquainted with, and for which I can find no name, unless I may be allowed to call it a dark gloomy sort of light, that scattered about a more sensible and genuine horror than the most consummate darkness. All the birds were struck dumb and

hung their wings in moody sorrow ; some few pigeons, that were on the wing, were afraid of being benighted even in the morn, alighted and took shelter in the houses. The heat went away by degrees with the light. But when the rays of the sun broke out afresh, the joy and the thanks that were in me, that God made to us these signs and marks of

his power before he exercised it, were exquisite, and such as never worked upon me so sensibly before. With my own ears I heard a cock crow as at the dawn of day, and he welcomed with a strange gladness, which was plainly discoverable by the cheerful notes of his voice, the sun at its second rising and the returning light."

THE HEAVENLY WITNESSES.

THE space which has been devoted to a consideration of the authenticity of 1 John v. 7. would justify us in putting an end to the discussion. But we are anxious to pay all possible attention to our Correspondents, and they have a just claim to be heard to the end of their respective arguments. The following letter contains Mr. Oxlee's concluding remarks ; and a similar communication from Mr. Nolan, which we have not room to insert this month, shall appear in our next Number.

To the Editor of the Remembrancer.

SIR,

IN my second letter I had given it as my opinion, that one cause of Vigilius and Fulgentius adventuring to express the Heavenly Witnesses in due form, was their conscientious belief, that the words, *Tres unum sunt*, had been absolutely affirmed of the three persons in the Godhead in the copy of St. Cyprian. This statement of my opinion of the manner in which the disputed passage first found its way into existence, my opponent has pronounced a reproduction of the old objection of Griesbach ; accompanied with a few improvements, which that diligent critic would not have willingly acknowledged. How far that learned and sober critic would have assented to my opinion, I pretend not to conjecture ; but this I certainly do think, that of all others those who have the assurance to declare, that the verse is expressly quoted by Cyprian, ought to be the very last to object to the probability of so

rational a supposition ; unless indeed they should be disposed to argue, that what may well pass for sound critical judgment in themselves, would have been gross ignorance and stupidity in the two African prelates.

But, whether I am correct or not in putting so favourable a construction on their motives, I am at least prepared to shew, that in furnishing the seventh verse, neither Vigilius nor Fulgentius professed to do any thing more than to express and illustrate what they conceived to be fully implied in the eighth verse ; and that in so doing they were guided chiefly, if not entirely, by the joint authorities of St. Cyprian and St. Austin. In his third book against Maximinus, the Arian, St. Austin commences his allegorical exposition of the Spirit, the Water, and the Blood, of the eighth verse, with the following sentence : ' For these are mysteries, in which is always considered, not what they are, but, *quid ostendent, what they demonstrate*: for they are the signs of

things; being actually one thing, but signifying another.' In the first of the books to Theophilus, ascribed, for the want of a better owner, to the pen of Vigilus, the passage containing the mention of the Heavenly Witnesses, literally translated, is as follows: 'Therefore, although in the preceding examples of the Scriptures, the names of the persons are, *tacita, unexpressed*; yet the one common name of the divinity is every where *demonstrated* in them: as it is also in this example of the truth, in which the names of the persons, *evidenter sunt ostensa, are evidently demonstrated*; and the common, natural, or substantial name, *secretly declared*; the evangelist St. John saying, in his Epistle, *There are three who bear testimony in heaven, the Father, and the Word, and the Spirit; and in Christ Jesus they are one*; not, however, one individual, as their person is not one.' In this extract, the passage of the Heavenly Witnesses is classed with those testimonies of the Trinity taken out of the Old Testament, in which the names of the three divine persons and the one common appellation of the divinity are declared to be, not expressed, but only implied and demonstrated; and in the passage of St. John itself, the names of the Trinity are said to be, not expressly mentioned, but only, *evidenter ostensa, evidently demonstrated*; the very same verb, *ostendere*, being here used of the three divine persons which is employed by St. Austin, in applying to them the eighth verse; that they are *demonstrated*, or signified. There cannot, therefore, from the language of any author, arise a more manifest deduction than that, in the extract before us, Vigilus professes only to give utterance and expression to the implied sense of the eighth verse: and since, in his *first* book, he has fairly informed us of the manner in which he fetches this testimony from St. John, we have the less reason to find fault with him for having sim-

ply inserted it without any accompanying remark whatever, in the *ninth* book of the same work.

In approaching the testimony of Fulgentius, I begin to entertain some doubts, whether the real Fulgentius himself, or only somebody for him, has so repeatedly cited these Heavenly Witnesses. Three places there are generally brought forward, in which Fulgentius is believed to have alleged the passage; in his *Responsio contra Arrianos*; in his *Liber de Trinitate ad Felicem*; and in the *Fragmenta contra Fabianum*. In the first edition of his works, by Cochlaeus, printed in 1520, and the only sort of copy to which I have access, there is neither the *Liber ad Felicem*, nor the *Fragmenta contra Fabianum*; so that I have no means of forming any judgment, either from the style or from other circumstances, how far these last mentioned works, in which the verse is contained, may have been rightly assigned to the pen of Fulgentius. I shall consider them, however, among his genuine productions. In his *Responsio contra Arrianos*, the verse is thus alleged: 'In the Father, therefore, and in the Son, and in the Holy Ghost, we admit the unity of substance; but we dare not confound the persons. For the blessed apostle, St. John, testifieth, saying: *There are three who bear testimony in heaven, the Father, the Word, and the Spirit; and the three are one*. Which likewise the most blessed martyr, St. Cyprian, in his Epistle on the Unity of the Church, *confesses*, saying: He who violates the peace and concord of Christ, acts against Christ; and he who gathers in any other place besides the Church, scatters the Church of Christ. And to demonstrate, that there is one Church of one God, he hath immediately inserted these testimonies from the Scriptures: The Lord saith, *I and the Father are one*. And again: Of the Father, the Son, and the Holy Spirit, it is written, *And the three*

are one.' That in this place something more is added to the testimony of St. John, than could ever have entered into the head of Fulgentius, must be apparent to the least discerning. If the whole of the testimony here recorded were absolutely the words of St. John, what in the world was there for St. Cyprian to *confess* about; as though in the allegation of one of the plainest passages of Scripture, it were necessary to bring along with it the confession of St. Cyprian? But what is it, I pray, that St. Cyprian confesses? Does he confess or cite any such testimony from St. John, as the very words: *There are three who bear record in heaven, the Father, the Son, and the Holy Spirit; and the three are one?* No such thing. The most adventurous of the advocates of the Heavenly Witnesses have never dared to say this. The whole of what St. Cyprian affirms, and for which alone Fulgentius alleges his authority, is, that the final clause of the eighth verse, *Et tres unum sunt*, is to be expounded of the Trinity in Unity: a gloss for which, seeing that the clause appears literally to refer to something else, it was highly necessary in Fulgentius, in order to make any impression on the minds of his opponents, to adduce the confession and authority of that glorious martyr. Hence this argument, depending more on the exposition of the Father than on the plain words of the Apostle, is thrown by the author into a back corner of his reply, and coupled to another argument of St. Cyprian's for the Trinity, taken from a certain custom of Daniel and the three children; a very unequal testimony, surely, to be yoked with that of the Heavenly Witnesses, had there been any such words of St. John in the Bible of Fulgentius.

By this time your readers will begin to perceive, that I entertain strong suspicions of some foul play having been practised in the origi-

nal editing of this part of our author. To me, certainly, the whole of the words, *Tres sunt qui testimonium perhibent in cælo, Pater, Verbum, et Spiritus*; not a single particle of which is either necessary to the argument, or alluded to in the context, appear to have been inserted by Cochlaeus to complete the verse; and in this suspicion I am further confirmed from what he himself has acknowledged, that if the passages of Scripture cited in the manuscript, being taken out of a different Latin version from the present, he was often content to search out, not the words, but the sense of the allegation: whilst nothing can be more manifest than that, wherever the context would admit of it, he has constantly accommodated the passages to the text of the Vulgate. Indeed, that Fulgentius should know any thing at all of these Heavenly Witnesses, except as a gloss on the Scripture, is a supposition wholly incredible, and beyond measure ridiculous. In the last of his three books to Monimus, in his three books to king Trasimund, in his book to Donatus, and in his Sermon on the Twofold Nativity of Christ, works amounting to five times the bulk of his Reply to the Arians, and which are wholly occupied in developing and asserting the great mysteries of the Trinity and the Incarnation, there is not the slightest allusion to the disputed passage, nor even to the gloss of St. Cyprian. This is the more observable with respect to his third book to Monimus, in which he undertakes to confute the Arian distinction between the Word being *with* God and *in* God; as if God and his Word were not of the same substance. For though he has admirably succeeded in detecting the sophistry of the distinction between *in* and *with*; yet, as the whole cavil was instituted for the purpose of demonstrating, that God and the Word were not of one and the same substance; the author, by bringing to bear on the question

the testimony of the Heavenly Witnesses, would have finished the dispute at one stroke: but this he certainly has not done; and, therefore, we may rest perfectly satisfied, that he was ignorant of its existence.

I have already observed, that of the two references to the passage in the book to Felix, and in the Fragments against Fabian, I admit Fulgentius to be the author on the report of others. In the book to Felix, the verse appears to be cited absolutely as the testimony of St. John, without any accompanying remark whatever, and as it stands in the Latin Version. But in the Fragments against Fabian, it is clearly referred to, and explained as a gloss on the eighth verse, to the following effect. 'John evidently says; *And the three are one*; which is spoken of the Father, the Son, and the Holy Spirit, as we have before *demonstrated*, when you demanded a reason for it.' Here we see the verb, *ostendere, to demonstrate*, again lets the cat out of the bag, and deranges the whole farce of seriously maintaining the disputed passage on the authority of Fulgentius: for if, as Griesbach has well observed, there had been in the Epistle itself any such words as the Father, the Word, and the Holy Spirit, there could be no need for the author *to demonstrate*, that the clause, *And the three are one*, was meant and spoken of the three persons of the Trinity.

I am perfectly aware, that by some good critics the African Confession of Faith which we now have, is denied to have been the one composed on that memorable occasion; but I must see something more than mere surmises before I can be induced to reject it as a spurious production. If not drawn up either by Vigilius or Eugenius, it was doubtless composed by one of their contemporary brother prelates; and of what they knew as to the Heavenly Witnesses, I have already adduced sufficient proof in the several cases

of Vigilius, Fulgentius, and Facundus. The passage under dispute was put into the Confession as the clearly implied sense and demonstrated testimony of St. John; and that so many bishops should at once have acquiesced in the justness of the quotation, is by no means a matter of wonder. The authority of St. Austin, with them, was equal to that of an oracle; and nothing can be more decisive than the tone which that venerable father has adopted in his application of the eighth verse to the Trinity in Unity. 'But if,' says he, 'that profundity, which is read in the Epistle of St. John, of so great a mystery, can be otherwise expounded and understood according to the catholic faith, which neither confounds nor separates the Trinity; neither denies the three persons, nor believes that there are different substances; it is by no means to be rejected. For that which is obscurely put in the Holy Scriptures for the purpose of exercising the minds of the faithful, affords matter for congratulation, if it may be variously yet wisely expounded.' Here, we see, the faithful are permitted by St. Austin to take different ways in their exposition of the great mystery contained in the eighth verse; but it was at the peril of their orthodoxy, if they did not apply it in such a manner as to make it an irrefragable testimony of the three persons of the Godhead subsisting in the same substance. With so many reasons, then, arising from the mystical construction of the verse itself, and with such authorities before them as those of St. Cyprian and St. Austin, there would not, I am confident, be so much as one out of the four hundred prelates, unprepared to shed the last drop of his blood, rather than deny the veracity of the apostolic testimony, thus illustrated and expressed: and had it been my own lot to have borne a part of that glorious struggle which they triumphantly sustained against the

Arian heretics, with the exception of a few points not necessary to the full developement of the mystical sense, I should have been eager to have united with them, hand and heart in the allegation of their Heavenly Witnesses.

The foregoing authorities of the African Church are unquestionably the most ancient vouchers for the text under dispute; and, as we plainly perceive, that they quoted it as a gloss on the words, and not as the very words themselves of the divine Apostle; it becomes a matter of little or no consequence, by how many writers the same testimony may have since been cited, in nearly the same terms, during the ninth, and tenth, and subsequent centuries. To such, however, as may still be inclined to believe, that they did not themselves construct the verse, but actually cited it from their manuscript copies, I would here put the question, whether they are likewise inclined to maintain, that those various additions of, *One in Christ Jesus*, and *Three in one*, were equally in their manuscripts with the rest of the passage. If they think that they were, then they must have been a pretty kind of manuscripts on which to bottom at this day any solid and incontrovertible evidence for the genuineness of the sacred text. But if otherwise; and if, without any hesitation, they could presume, in the name of the Apostle, to add *three* words more than were warranted by their manuscripts, why not *six*: if a part, why not the whole of a verse? Let this question, if it can, be satisfactorily answered.

What gave the first rise to the production of the Heavenly Witnesses was, doubtless, the insuperable difficulty of expounding literally, and to any tolerable sense, the clause, *Et tres unum sunt*, of the spirit, the water, and the blood: and if the names of the three divine persons could in any manner have been introduced alone, without de-

triment to the construction, we should never at this day have beheld two verses, where one might have served. But understanding, as they did, the Spirit, the Water, and the Blood, to be grammatically the subjects to the attribute of bearing testimony, and not being able to separate the subjects from their given attribute, in order to make room for the admission of the names of the divine persons, they were compelled to repeat the same attribute in the same words, *There are three that bear testimony*; and when this was done, seeing that the result would be nonsense of itself, they were again obliged to mark the distinction between the Heavenly and the Earthly Witnesses; but, as there was an option left, whether the Heavenly Witnesses should succeed or take the lead of the others, with a repetition of the final clause, *And the three are one*; so accordingly we find it making its first appearance in all that possible variety of ways in which the circumstances of the context would allow it to be produced.

I have now earnestly to intreat Mr. Nolan to desist from imposing on the simplicity of the Christian world by his statement, that the authenticity of the Heavenly Witnesses is a question merely between the comparative testimonies of the Greek and Latin Churches. It is not a mere balancing of the testimony of the whole Greek Church against that of the whole Latin Church; but it is the testimony of the ancient Latin Church itself, for the first seven hundred years of its existence, together with that of the Greek and of all the other Churches in Christendom, against the testimony of the *modern* Latin Church only; as cannot but appear from the authorities of Pope Eusebius, Leo Magnus, St. Austin, Eucherius, Vigilus, Fulgentius, and Facundus, who being all fathers of the Latin Church, conspire with one mouth, in this instance, to con-

vict the present Latin version of fraud and imposture, either by furnishing the context without the interpolation, or by citing and expounding the eighth verse in such a manner as to render it wholly incompatible with the existence of the seventh. To these fathers must be added the author of the prologue to the canonical epistles; the clear amount of whose testimony is, that the verse, indeed, *should* have been in the Latin copies, but *was not*: and, if contrary to my belief, he actually presumed to thrust it in, he must have done it on the authority only, and in imitation of those by whom it was first framed. Nay, so far am I from paying no deference to the testimony of the Latin Church, that, if this passage, like any other important text of Scripture, could be alleged from the received and genuine works of the principal Latin fathers, I should immediately desist from opposing its authenticity. Such a task, however, I know to be vain and impracticable, and what neither of my opponents can so much as pretend to achieve.

Before I proceed to contrast his arguments in defence of the passage with those which I have advanced against it, and to wind up the controversy, I must take some notice of the two fresh suppositions which he has broached; that Eusebius of Cæsarea had both the will and the power to expunge it from the Greek; and that the true Jerome, the author of the prologue to the canonical epistles, had both the will and the power to replace it in the Latin version. Of his attempt to prove, that Jerome was the author of the disputed prologue, I have already expressed my opinion in no very flattering terms; and with your permission shall brush down the cobweb in some future communication. In respect of Eusebius, it has been pretty clearly shewn by the writer of a very sensible article in the *Quarterly Re-*

view, that the sense of the passage on which your correspondent had ventured to establish his position, has been strangely perverted by him; and that it admits of no such construction as that which he has put on it. Valesius, whose opinion may well be balanced against that of Mr. Nolan, in alluding to this order of the Emperor Constantine, speaks of it merely as a request to write out a few copies of the Scriptures for the use of the new churches erected at Constantinople. Besides we have the information on the authority of Jerome, that long before this occurrence Eusebius and Pamphilus both had been engaged in an edition of the Greek Scriptures, which was generally received in the provinces of Palestine; so that unless your correspondent should be prepared to prove, that Pamphilus no less than Eusebius, was an Arian in his heart, and was likely to be ready to participate in the guilt of expunging it at the time; he will find it a difficult matter to persuade your readers, that Eusebius could have had any subsequent opportunity of putting such a design into actual execution. Independently, however, of these considerations, I shall briefly undertake to demonstrate, that Eusebius of Cæsarea had neither the will nor the power to effect what by your correspondent has been so criminally and so rashly laid to his charge.

First of all I cannot but think, that if Sir Isaac Newton had at once denied the possibility of any one man or set of men expunging from the whole Greek text the disputed passage; he would have acted more agreeably to his known prudence and great sense than in moving the question, by whom it was done. The problem, however, being once proposed, it requires but little penetration to discover, that Mr. Nolan, with his peculiar conceit about the heretical term, *verbum*, floating in his head, would have replied, that the Nicene council had

ordered it to be expunged, rather than the problem of Sir Isaac should wait for a solution. Indeed, what he has asserted falls very little short of that extravagant position. Eusebius, it is well known, was a highly distinguished prelate at the Nicene Synod; and though he might have entertained some little scruple about the right application of the term *Homousion*; yet, if we look into his theological productions, as well before as after the sitting of that council, and especially into his *Demonstratio Evangelica*; we shall find no repugnance in his Creed to the expression of the Heavenly Witnesses; but on the contrary a great many reasons for concluding, that if the passage had been extant in the copies of his time, he would have been happy to avail himself of its support in establishing his doctrine of the divinity of the Word. In the fifth book of his *Demonstratio Evangelica* he every where expounds the God and Lord of the Old Testament, who appeared and communed with the Jewish patriarchs of Christ, the only begotten Son of God; calling him the essential or substantial Word of God, the second cause of the whole universe, the intellectual essence and first begotten operative nature of God, the eternally divine and all-efficacious energy, the intellectual image of the unbegotten nature; and though in the opening of the sixth book he denominates him a second essence next to the Father; yet by a second essence he means no more than a second divine subsistency; for with the same breath he pronounces him God of God, and on another occasion even the God of gods; so that I am at a loss where to find more accumulated proofs from Scripture of the divinity of Christ than in this very work of Eusebius of Cæsarea. Surely, then, it is not to be borne, that so celebrated a Greek father, of whom the true Jérôme never speaks except in terms of unqualified praise, and

whom on one occasion he styles *Custos Novi Testamenti*, the *Guardian of the New Testament*, should, without any probable cause, and by a theologue of the nineteenth century, be branded with the charge of having mutilated the sacred text; and that too, for the sole purpose of upholding a forgery.

That Eusebius had the power to remove it from the Greek text, is a still greater outrage on common sense than the supposition that he had the will to do it. Since my opponent appears to cherish some respect for the authority of Jerome, I will remind him of what that father has stated in his epistle to Pope Damasus. "I pass over," says he, "those copies which the unruly contention of a few men maintain as the Lucianian and the Hesychian, for whom truly it was not lawful in the Old Testament to have corrected any thing after the Septuagint interpreters; nor was it of any avail to have corrected any thing in the New Testament, since the Scripture having been previously translated into the languages of many nations, can inform us, that those parts are false which have since been added." Here we see Jerome, to determine the genuineness of the sacred text, like a sober and intelligent critic, but very unlike such men as I have got to contend with, imposes a particular stress on the authority and testimony of the ancient versions. Neither Lucianus nor Hesychius, he tells us, could make the least alteration in the Greek text of the New Testament without being immediately detected by the testimony of the versions into which it had been translated. But if such a thing were wholly impracticable in the days of Lucianus and Hesychius, it would be still more so in the times of Eusebius, when not only the Latin and the Syriac, but the Armenian and Coptic versions likewise had been made and circulated; and copies of the Scriptures were now

multiplied in every corner of Christendom.

In proceeding to recapitulate his newly broached arguments for our Heavenly Witnesses, I have in the first place to assure the gentleman, that if he had leapt into the crater of Vesuvius, he could not have earned a fairer title to perpetuity of fame than by the distinction which he has discovered and asserted between the orthodox term *filius*, and the heretical term *verbum*. This certainly is the distinguishing feature of his criticism, and cuts a very prominent figure in each of his paragraphs. On this ground we are to account for the fact why Vigilius has cited the testimony on one occasion, but designedly omitted it on another; why Facundus and the rest of the Latin Fathers have purposely kept it out of sight, where, in the opinion of such simple theologians as myself not initiated into the secret of the heretical term *verbum*, it ought particularly to have been brought forward: nay even to demand its production at any given time in which the Trinitarian controversy was maintained, is on this very ground pronounced by Mr. Nolan a most unreasonable requisition. I cannot, therefore, forbear expressing my sorrowful concern at the simplicity and infatuation of so many of our English prelates and sacred critics, who, as it now seems, since the wonderful secret has transpired, are exerting their pains only to preserve what at any future time may be effectually turned against themselves as a weapon of annoyance on the side of the heretics. To say that it is capable of an orthodox interpretation will be nothing to the purpose; for if it be capable now it was capable then of adding support to the orthodox cause; and the fathers of the fifth and sixth centuries were as competent to apply it with effect as the sons of the nineteenth. In the name then of all that is sacred, let those who have any authority in directing the canon

of Scripture, endeavour, if possible, to discard the heretical term *verbum*, as it now fully appears, that if ever we should be assailed by a certain sect of Arians with this text of the Heavenly Witnesses, as it now stands, we shall be crushed and destroyed like so many sparrows within the clench of Polyphemus.

Let us, however, compare with the head the tail of his argument, and see whether in the track which he has selected for his stately walk, he be not waddling like a goose, and hitting one leg against the other every step that he takes. First of all Eusebius, who by his enemies was suspected of leaning towards Arianism, is supposed to expunge this Arian-looking text from the Greek; whilst Jerome, whose memory was never branded with Arianism, is supposed to replace it in the Latin; and what the African fathers were afraid to quote as too much favouring the cause of heresy, he, from the stupidity of his understanding, loudly calls for as a prop to orthodoxy. Secondly, in all the conflicts of the orthodox with the heretics, the latter, so far as can be collected, never so much as once had the sense to allege this testimony in their own support; but wherever it shews itself, it is always in some argumentative tract or other on the side of the orthodox; a circumstance to be accounted for only on the supposition that the orthodox exercised the two-fold privilege of either alleging or withholding what Scriptures they pleased; and yet methinks, when once the passage had appeared in the general confession of faith of the African Church, the heretics might then surely have belaboured the backs of their opponents with the weapon of their own choice. Why they did not your correspondent is the only man in the universe competent to explain. Thirdly, bottomed on the newly discovered fact of the term *verbum* being heretical and favouring the Arian cause, we are kindly

furnished with a clue, which at once resolves the paradox, why Facundus should have cherished such an antipathy to one part of the passage, but so strong an affection for the other; and why Vigilius should have voluntarily alleged it in one, but designedly omitted it in another of his works. Here we are particularly invited by your correspondent to admire as well the natural frailty of Facundus as the profound subtlety of Vigilius; and on these two circumstances to found one of the very strongest arguments for the authenticity of the Heavenly Witnesses. Let us see, then, how the case stands with Vigilius. In one of his tracts, we are told, where he thought himself secure from the eye of the Arian, he has cunningly quoted the verse; but in the *Disputatio Athanasii cum Ario*, where the orthodox and the heretic are brought face to face, he with equal cunning has purposely omitted it. To what tract, however, containing the passage, does your correspondent allude? The several books put forth under the names of Athanasius and Idatius, in which the text appears, he denies to be the productions of the pen of Vigilius; so that there is nothing left of which he can be supposed the author, except the Confession of Faith subscribed by the African prelates. But surely in this public confession, which was composed with the view of being presented to the Arian heretics, there was far less chance of the heretical term *verbum* escaping detection, than in an argumentative tract, which but few of the Arians could have possessed either the opportunity or the inclination to read. Following, therefore, the clue of this gentleman, we eventually discover, that the disputed passage ought to have been withheld where it is brought forward, and brought forward where it is withheld; so that either Vigilius or the clue must instantly be thrown away.

Such, Mr. Editor, are the inconsistencies and the contradictions attending the system of defence adopted by my opponent. I have indulged, perhaps, in a strain of levity neither fitted to my own humour, nor becoming in itself; but in attempting to review the purport of his arguments, dressed up, as they are, in a finely wrought style of criticism; but equally destitute of all solid learning and sober judgment, it was impossible to refrain from turning them into derision. The heretical tendency of the verse itself, the villainy of Eusebius, the simplicity of Jerome, the antipathy of Facundus, the vile cunning of Vigilius, and the want of common sense in the heretics, are all so many fundamental stones on which the critical superstructure is attempted to be built; and yet, notwithstanding the boldness of the materials, there never was surely a more crazy fabric erected by the hand of any man professing to be a director and a master in Israel.

Though I shall not trouble the gentleman with the question why, at the close of his first paper, and before I had had the opportunity once again of opening my mouth, he should be so extremely eager to sing his pæan and to proclaim his own victory; yet I may reasonably ask him, what those other arguments are whereby the old objections to the authenticity of the Heavenly Witnesses have for nearly seven years been set aside: as on looking into the last *Quarterly Review* I find the prejudices against the verse to be as strong as ever; and if my information be correct, the learned Bishop of Peterborough, in his Divinity Lectures at Cambridge, has very recently denounced it a manifest interpolation; so that I am not the only person on whom the laboured inductions of his pen have failed to make any sensible impression.

In reviewing my last letter I perceive I have committed an error in

affirming of the forger of the two epistles of Hyginus and Joannes II. that he has thrust out the term *sanguis* to make way for that of *caro*, agreeably to St. Austin. It is not *sanguis* but *spiritus*, which he has excluded; thus restricting the earthly witnesses, *water, blood, and flesh*, to the signs of the two sacraments. I beg likewise to correct another mistake in my first letter, in erroneously stating of my copy of the Armenian version, that it had been edited by Lucas, instead of saying, under the episcopate or during the primacy of Lucas, the metropolitan, patriarch, or general of the Armenians; though there can be little doubt, however, of its having been edited with his concurrence and approbation, if not at his express direction. In some few places, too, the sense of my language has been injured by typographical errors; such as *edition* for *citation*; *uncollected* for *uncollated*; *then* for *that*; *quaternity* for *quaternity*, &c.; unavoidable in a case where the author himself is not at hand to correct the proof sheets.

I beg to remain,

Your obedient servant,

JOHN OXLEE.

Stonegrove,
June 8th, 1822.

To the Editor of the Remembrancer.

SIR,

MR. OXLEE appears to be disappointed that he has not been attacked by the "nest of wasps" which he mentions in his last letter. Instead of crushing the whole swarm, as he confidently expected, he will find sufficient employment in answering the only individual of the swarm that has attacked him. My only object was to afford him an opportunity of retracting the harsh language, which he had used respecting the controverted verse of St. John, and which, as I conceive, very ill becomes any Clergyman of the Church to apply to the authorized Version of the Scriptures.

Though he has not retracted the offensive, and, as I think, very unjustifiable terms, I am perfectly content to understand his concession in his own sense of it, namely, "If the advocates of the verse can point out *any one* authentic and important passage of the New Testament, which had been equally passed over in silence by all the Greek and Latin Fathers, he would admit the *reasonableness* of allowing the verse to remain in the sacred Canon." I have produced *two* authentic and important passages (1 John v. 20, and 1 Tim. iii. 16.) passed over in silence by all the Greek and Latin Fathers of the first three Centuries. These passages are adduced by the Fathers of the *fourth* and *fifth* Centuries, as testimonies to the Divinity of Christ. But how does Mr. Oxlee evade the only right consequence of his concession? By opposing his opinion of those passages to the judgment of the ancient Fathers, and demonstrating, as he thinks, that they do not strictly and exclusively apply to the Divinity of Christ. Mr. Oxlee's opinion of the passages is nothing to the present purpose. They were applied to the Divinity of Christ by the Fathers of the fourth and fifth Centuries, and yet were wholly passed over in silence by the Fathers of the first three Centuries. It follows therefore, from Mr. Oxlee's concession, that it is "reasonable to do, what the Church of England has done, in allowing 1 John v. 7. to remain in the sacred Canon." But if it be reasonable to retain the passage, it is most unreasonable to call it "a foul and scandalous interpolation." Such language (I repeat) very ill becomes any Clergyman of the Church of England to apply to a passage, which was admitted to be genuine by Bishop Pearson, and defended, as such, by Selden, Hammond, Stillingfleet, Bull, Mill, &c. &c.

T. M.

June 17.

ECCLESIASTICAL HISTORY.

SKETCHES OF THE ECCLESIASTICAL HISTORY OF GREAT BRITAIN.

No. VII.

THE submission of the Saxon Church to the usurped authority of the Pope is an event which might be announced in few words. But the effects which it produced upon the civil and religious state of Britain forbid us to dismiss the subject hastily; and the statements and deductions of party writers have involved the question in an obscurity, which is not easily dispelled. Popish authors, domestic as well as foreign, high-churchmen who contend that the Church should be completely independent of the state, and prerogative lawyers who set no bounds to the Ecclesiastical authority of the crown, have laid claim, with one voice, to the support of Saxon history, and have succeeded in perplexing its simple narrative. The facts of the case are irreconcilable with all these systems; and their respective advocates are at least entitled to the merit of having refuted one another. A brief review of the events by which our ancestors were gradually deprived of their ecclesiastical independence, will suffice to set the question in a proper light.

The most courageous asserters of the Pope's supremacy have not ventured to maintain that he had any actual authority in Britain during the age which preceded the arrival of St. Austin. *Baronius* and his followers admit that the British, Welsh, Scotch, and Irish Christians were without the pale of the Church of Rome; but he contends that this separation amounted to schism. His proof therefore of the universality of the Pope's power involves an assumption of the very point in dispute. He contends that the Pope was supreme, not only *de jure*, but also *de facto*. When met

with the objection of the independence of our primitive Churches, he answers, that they were guilty of schism, because they were disobedient to Christ's vicar upon earth. Thus he makes out his case by a reference to the Pope's authority, which is the thing that we controvert, and that he undertakes to establish. He cannot shew that the British Christians renounced any article of the Christian faith. They were guilty of no crime save that of being governed by their own archbishops and bishops: when their kingdom was separated from the Roman Empire, their Church ceased to acknowledge the Roman Patriarch: and there is no more pretence for saying that they were schismatics than for denying their conversion, or even their existence. Nor is the actual independence of the Britons the only point which the Pope's advocates have been compelled to concede. Gregory the Great, under whose auspices Austin landed in Kent, protested most indignantly against the title of universal Bishop, which had been assumed by his rival the Patriarch of Constantinople; and pronounced it not merely improper, but anti-christian, and impious. Of course, therefore, this Pope (the first who subscribed himself a servant of servants,) could lay no direct claim to a paramount authority over the British or Saxon Christians. And the interview between Austin and the Britons which has been formerly described, did not produce an open but an implied assertion of power*.

* The real character and merits of Austin have been already summed up in the eloquent words of Fuller. Other historians have been less impartial. Archbishop Parker is inclined to question the fact of his having made any material addition to the Christian Church: and denies that he is even said to have preached the

The new converts, as might have been expected, manifested great deference and respect for the Pope, by whose instrumentality they had been called out of darkness into light. But even by them his directions were not punctually obeyed. Gregory desired, that the Saxon territory should be divided into two provinces, of which the Metropolitans were to be fixed at London and York, and each was to have twelve suffragan Bishops. In direct disobedience to this ordinance, the southern Archiepiscopal chair was fixed at Canterbury, the possessor of which see became Primate, not merely of his own province, but of all England. The northern Archbishoprick was in like manner removed, for a time, from York to Lindisfarne, and never extended its sway over twelve dioceses. This is a plain and undisputed instance of non-compliance with the commands of Rome. The alterations in Gregory's scheme may have proceeded either from ecclesiastical or civil authority; but they clearly establish the fact of domestic interference, and are fatal to all claims of a foreign jurisdiction.

The kingdom of Northumberland, as was formerly shewn, received the Gospel from the Scotch. The East-Saxons, originally converted by Mellitus, relapsed into Paganism, and were recovered by *Chad*, a Scot, with the support and encouragement of Oswy, king of Northumberland. About the same time the Mercians were converted by missionaries from the same quar-

ter. *Diuna*, a Scot, was the first Bishop of that kingdom, and his bishoprick was fixed at Lichfield. Three-fourths of the Saxon territories are thus proved to have derived their Christianity from Churches who professed no obedience to Rome. And at the date of Theodore's advancement to the archbishoprick of Canterbury, viz. in the year 668, Popery was almost confined to the kingdom of Kent. In every other part of the country such establishments were adopted as best suited each particular case. No kingdom had at first more than one see; the Bishop was independent, and owned no Metropolitan; and with the advice of their clergy and people, the princes founded, or removed, or divided episcopal sees, as seemed most advantageous to the interests of religion. This practice extended even to districts which had been converted by missionaries from Rome. The West-Saxons received Christianity from *Birinus*, whose see was fixed at Dorchester; but after his death the king divided the West-Saxon territory into the two bishopricks of Dorchester and Winchester, and declared them both independent of any Metropolitan whatsoever.

In these dioceses, as well as in the kingdom of Kent, it is probable that the Romish rites prevailed; but in all the other Saxon provinces we are certain, that a considerable portion of those rites were rejected. There are good grounds for supposing, that the Liturgies of the Irish and Scotch were very different from that which was established by Pope Gregory, and introduced into England by St. Austin. The general character of the ancient British Churches was plainer and less splendid than the fashion subsequently imported from Rome. The time of celebrating Easter was different in the two communions; and we have Austin's authority for believing, that there were many other points

Gospel. *Antiquit. Brit. Eccles.* p. 53. This declaration is completely at variance with *Bede*, l. 26. Jortin likewise in his *Remarks*, thinks proper to call Austin a *sanctified ruffian*, a *most audacious and insolent monk*. Fox writes in a better spirit; pointing out and condemning the pride of the Missionary, but admitting at the same time that the Britons ought to have assisted him in his attempt to convert their Saxon invaders.

of striking and important dissimilarity. It is impossible, therefore, to reflect upon this complete and sudden union without some feeling of surprise, and the means by which such an event was brought about, are worthy of attentive consideration.

In England, as in all other uncivilized countries, every thing then depended upon the qualifications and talents of individuals. The power of the kingdoms of Northumberland, Mercia, and Kent, rose and sunk according to the abilities of their respective kings, and the ecclesiastical community was influenced by similar causes. The first Northumbrian Bishops, *Aidan* and *Finan*, were men of superior merit; and during their lives the advocates of the Pope were unable to overturn the form of worship which had been received from the Scotch. But *Colman*, the successor of *Finan*, was of an inferior character; and as the Roman party happened to be conducted by a leader of eminent ability, the contest was terminated in their favour.

This leader was *Wilfrid*, by birth an Englishman, and educated originally in Northumberland. But his studies were afterwards prosecuted in France, and at Rome, and he returned to his native country, in the prime of life, a devoted and most useful adherent of the Pope. His history has been handed down to us, with unusual minuteness, by *Eddius*, his friend and companion, in a work which has more internal marks of authenticity and truth than any other of that date, and from which *Bede's* account of *Wilfrid* is evidently and not very fairly abridged. He was distinguished on his return to England by the sanctity of his life, and the extent of his learning; and he speedily formed and cultivated a friendship with *Alfred*, whose father, *Oswy*, king of Northumberland, was the most powerful Saxon prince of his day. *Al-*

fred had been previously disposed to prefer the Romish to the Scotch communion, and *Wilfrid* not only confirmed this prepossession, but succeeded, after some delay, in converting *Oswy* likewise.

For this purpose he availed himself of the old dispute, respecting the time of observing Easter. The Scotch thought, that it ought to be kept on the first Sunday after the thirteenth day of the equinoctial moon. The feast, therefore, fell occasionally upon the fourteenth, from which the followers of this custom obtained the names of *Quarto-decimans*. The Latins, on the other hand, maintained that the fourteenth day must be completed before Easter could be duly observed; and their feast was, therefore, fixed upon the first Sunday after the fourteenth. This difference produced much confusion in the court of king *Oswy*, whose wife had been brought up in the Latin Church, and followed the Latin forms. And it happened, occasionally, that while one of them was celebrating the Easter festival, the other was engaged in the austerities of the Lent fast. *Oswy* therefore, consented to call a synod upon the subject, at which *Wilfrid* and *Colman* played the principal parts, *Colman* attended by *Hilda*, Abbess of *Lindisfarne*, and a large assembly of his clergy, appealed in defence of the *Quarto-decimans*, to the practice of his wise and holy predecessors, and asserted, that their practice was derived from *St. John*, *Wilfrid*, and *Agilbert*, Bishop of the West-Saxons, denied the correctness of this last fact, and maintained that their cycle was adopted by all the Churches throughout the world, and originated with *St. Peter*, to whom the keys of heaven were consigned. *Oswy* having been told, that no such authority was given to the Scotch Saint, *Columba*, exclaimed, "Then I will observe the practice of the door-keeper of heaven, lest when I go and knock

there, he should not let me in." Thus terminated the famous synod of Strenæshalch or Whitby; the result, and probably the object, of which was not merely the adoption of the Roman Easter, and the Roman Tonsure, but the expulsion of Colman from his bishoprick, and the election of Wilfrid in his place, under the title of Bishop of York. Eddius and Bede agree in describing Colman's retreat as voluntary; but their partiality to his successor, and the subsequent events of the history may induce us to distrust their report.

By the exaltation of Wilfrid, his real character was disclosed. He refused to accept of consecration from any English Bishop, alleging, that they were either Quarto-decimans and schismatics, or had derived their episcopal authority from those who had been so. He passed over, therefore, into Gaul, and was consecrated with great splendour by the Catholic Bishops of that country. But he had taken this step with too little precaution, and during his stay in Gaul, king Oswy yielded to the remonstrances of the Scotch Christians, and Ceadda, a Scot, was installed Bishop of York. Eddius bears testimony to the exemplary virtues of this new prelate; but expressly attributed his elevation to the machinations of the Quarto-decimans, and this circumstance furnishes a clue to the reverses by which the life of Wilfrid is distinguished. He was engaged in a series of struggles in favour of the authority of the Pope. At times he was successful, and was rewarded with riches and honour; at times the English triumphed over him, and he was disgraced and banished.

When he returned from France, and found his see occupied by Ceadda, he retired for the space of three years to Ripon, where he had founded and endowed a monastery. But he was unable to limit his ambition within such narrow bounds,

and having gained the friendship and confidence of Wulfer, king of Mercia, the second person in the heptarchy, he exercised his episcopal functions throughout the extensive dominions of that prince; and seized the opportunity of a vacancy in the archbishoprick of Canterbury, to confer the same favour upon Ethelbert, king of Kent. By these means Wilfrid's power and consequence were so much extended, that his opponents were once more driven from the field. Oswy was dead, and Alfred was his particular friend. Theodore, the new Primate, gave all the influence of his rank and learning to the Popish cause; and in the course of a visitation which he held at York, Ceadda was persuaded to vacate that bishoprick, on condition that Wilfrid's ally, Wulfer, should give him the bishoprick of Lichfield, a diocese which then comprehended the greater part, if not the whole of the kingdom of Mercia. The advocates of Wilfrid, who was now reinstated in the see of York, describe this event as a complete victory; but upon looking into the particulars of Eddius's story, it turns out to be little more than a compromise, very cunningly obtained by the wit of one Bishop from the simplicity of another.

Wilfrid was now at the highest point in his career. His monasteries of Ripon, and Hagulstad or Hexham were rebuilt in the most sumptuous style. His Churches were adorned with marble pillars, columns and porticos; the officiating priests were robed in cloth of gold; and endowments poured in upon them from all quarters of the country. He obtained grants of all the Church-lands, which had been possessed by the British Clergy before the Saxon conquest. This munificent gift was solemnly announced from the Altar at the dedication of the Church at Ripon: the ceremony was concluded by a splendid feast which lasted three days: and Wil-

frid presented a copy of the Gospels written in gold upon purple-coloured parchment, and enclosed in a book-case made of pure gold, and ornamented with the most precious gems. The monastery of Hexham was on a similar scale, and whatever opinion we may be compelled to form of the spirit and temper of its founder, it is certain that he was a munificent patron of letters and arts, and did more to encourage them than any of his contemporaries. His house was the resort of young men of the highest rank; and he gave them a better education than could be procured elsewhere. The highest offices in Church and State, and even in war were filled with the pupils whom he recommended for promotion. He observed the just mean between luxury and superstition; "neither drowning his reason in the streams of conviviality, nor inflaming his pride by a self-righteous abstinence." His morals are represented to have been scrupulously and undeviatingly pure. His largesses like his receipts were greater than those of any other individual: and had he been a prince instead of a Prelate, Wilfrid would have deserved a conspicuous place among the benefactors of his country.

But unhappily he engaged in many political intrigues; and the grandeur which has been just described was not of a durable character. Egfrid who had now succeeded to the throne of Northumberland, extended his temporal power as rapidly as Wilfrid enlarged his spiritual authority. And the success of the former was principally at the expense of Wilfrid, the bosom friend of the latter. As Wilfrid subsequently

betook himself to the Mercians for assistance, it is probable that his intimacy with them may have already given umbrage to Egfrid. But Eddius merely tells us, that the wife of Egfrid, "although afterwards she was changed from a she-wolf to a most perfect abbess, yet being for the present under the influence of the devil," alienated her husband's mind from the good Bishop Wilfrid. The cause of her ill-will is uncertain; but Wilfrid offended the king by persuading his former queen Etheldreda to enter into a convent; and it is a reasonable conjecture that the *she-wolf* of the present day may have been united to the king during that separation and have been objected against by the Prelate as illegally married. At all events her objections to Wilfrid were serious and true. She insisted upon his secular pomp and riches, the multitude of his monasteries, the magnitude of his buildings, and his innumerable army of followers adorned with royal and military trappings. These charges, together with a desire of obtaining possession of Wilfrid's wealth are said to have determined the king to banish him. The Bishop made an ineffectual reference to Theodore whose power he had previously disputed, and the Archbishop refused to interfere. Wilfrid declared his determination to appeal to the Pope, for which he was laughed at by the king and his courtiers. But to Rome the zealous Prelate repaired, and Egfrid took the opportunity of dividing his diocese into three; and Archbishop Theodore consecrated Bosa, Eata, and Trumbert to the Bishoprics of York, Hexham, and Lindisfarne.

MISCELLANEOUS.

MR. OWEN OF LANARK.

OUR readers may remember that some three months ago, we took the REMEMBRANCE, No. 43.

liberty of adverting to the schemes of *Mr. Owen of Lanark*, and promised to make a further exposure of

his folly. The delay which has taken place is unfortunate, but could not be avoided. Another *Mr. Owen* started up at the very moment and commenced a vigorous assault upon the Christian Remembrancer and its correspondents. The labour and space which were devoted to that controversy, compelled us to divert our attention from the spade and the spinning wheel; and we feared also that distressing misapprehensions might occur, if we were engaged at the same time with two gentlemen of the same name.—*Mr. Owen of Lanark* might find himself detected, in saying that he had consulted a book which does not exist, and *Mr. Owen of Fulham* might suppose himself accused of denying the propriety of rewards and punishments, and dividing the country into parallelograms.

We were aware that there already existed a little confusion in the minds of their respective admirers, and that the merits and failings of each were occasionally ascribed to the other. We suspected also that one of the parties was desirous of continuing the *equivogue*—and that suspicion is now confirmed—for *Mr. Owen of Lanark* has just instituted a "*British and Foreign Philanthropic Society*," and it will be next to impossible, for the time to come, to distinguish one *British and Foreign* from the other. But in our own case, we trust that no mistakes have been made. We hope that neither ourselves, nor our correspondents, nor our compositors have overlooked the individuality of the namesakes; we have endeavoured to give to each of them his own just due, and we have waited patiently till *Dr. Luscombe* could forward his able and concluding reply to the flippant personalities of *Mr. Owen No. 1.*, before we ventured upon publishing our own brief remarks upon the waking-dreams of *Mr. Owen No. 2.*

The delay has not been without its advantages, as the distress of the Irish peasantry has given *Lanark*

another chance. London has had the benefit of another meeting and speech; and parliament is about to be favoured with another petition and debate. These are convincing proofs that the *Lanarkers* are yet alive—and as in default of these symptoms, a contrary opinion would have prevailed; our observations will be more interesting now than they could have been three months ago. It is cowardly and idle to trample upon the fallen—and many of our readers may have considered *Mr. Owen** to be in that situation. But he is now once more alive and stirring, and that fact must be our apology for condescending to notice the ludicrous trash which follows:—

Mr. Owen's Principles of Political Economy.

"To understand the subject on which your Reporter is now about to enter, requires much profound study of the whole circle of political economy. A knowledge of some of its parts, with ignorance of the remainder, will be found to be most injurious to the practical statesman; and it is owing to this cause, perhaps, more than to any other, that the world has been so wretchedly governed; for the object of this science is to direct how the powers of men in community may be the most advantageously applied, whereas those powers have been combined, hitherto, chiefly to retard the improvements of society. Your Reporter, then, after deeply studying these subjects, practically and theoretically, for a period exceeding thirty years, and during which, his practice, without a single exception, has confirmed the theory which practice first suggested, now ventures to state, as one of the results of this study and experience, *that the natural standard of value is, in principle, human labour, or the combined manual and mental powers of men called into action; and that it would be highly beneficial, and has now become absolutely necessary, to reduce this principle into immediate practice.*

"It will be said by those who have taken a superficial or mere partial view of the question, that human labour or power is so unequal in individuals, that its average amount cannot be estimated. Already, however, the average physical power of men as well as of horses (equally varied in the individuals) has been calculated for

* Of Lanark.

scientific purposes, and both now serve to measure inanimate powers. On the same principle, the average of human labour or power may be ascertained; and as it forms the essence of all wealth, its value in every article of produce may be also ascertained, and its exchangeable value with all other values fixed accordingly; the whole to be permanent for a given period. Human labour would thus acquire its natural or intrinsic value, which would increase as science advanced; and this is, in fact, the only really useful object of science. The demand for human labour would be no longer subject to caprice, nor would the support of human life be made, as at present, a perpetually varying article of commerce, and the working classes made the slaves of an artificial system of wages, more cruel in its effects than any slavery ever practised by society, either barbarous or civilized. This change in the standard of value would immediately open the most advantageous domestic markets, until the wants of all were amply supplied, nor while this standard continued, could any evil arise in future from the want of markets. It would secure the means for the most unlimited and advantageous intercourse and exchange with other nations, without compromising national interests, and enable all Governments to withdraw every existing injurious commercial restriction. *It would render unnecessary and entirely useless the present demoralizing system of bargaining between individuals, and no practice perhaps tends more than this to deteriorate and degrade the human character.* It would speedily remove pauperism and ignorance from society, by furnishing time and means for the adequate instruction of the working classes, who might be rendered of far more commercial value to themselves and to society, than they have yet been, at any period of the world. It would supply the means of gradually improving the condition of all ranks to an extent not yet to be estimated. And as it would materially improve human nature, and raise all in the scale of well-being and happiness, none could be injured or oppressed.

"These are some of the important advantages which would arise (when due preparation shall be made for the change) from introducing the natural standard of value, and abandoning an artificial one, which can no longer serve the purpose.

"It now remains to be considered how this change can be effected without creating temporary confusion. To accomplish this desirable object, several legislative measures will be necessary. The first, as

an intermediate and temporary one, to put a stop to the increasing pecuniary distress of the working classes, will be to relieve the country from the ruinous effects which have been produced by the various attempts to compel a return to cash payments; a longer perseverance in which is calculated to derange the whole of the existing social system. The attempt will prove as vain, as to try to restore a full grown bird to the shell in which it was hatched, or to make the clothes of an infant cover a giant; for the improvements of society have equally outgrown the late system of cash payments. Should the attempt be persevered in, no more wealth will be created, and much of that which is now considered wealth will be destroyed. A perseverance in such a course will compel the working classes to starve or emigrate, while the present higher orders will be left an easy prey to their enemies and to poverty. No real benefit could arise to any party from a return to cash payments, if such a measure were practicable."—*Report to the County of Lanark, P. 6.*

This is Mr. Owen's *economy*—and we defy the ingenuity of man to produce any thing more solemnly ridiculous. The common-sense part of it is not his. Every one knows that the labourer is benefited by high wages; and that when a nation flourishes labour is dear. Mr. Owen merely makes the trifling mistake of supposing that wages never ought to vary. Translate his theory into common language and it is this.—One day's labour will on an average produce two day's subsistence—therefore every man who does or might work is to receive that quantity of subsistence, or an equivalent for it daily; and this is the grand *arcanum* which will renovate the world. The man thus handsomely paid will always apply his wages in the most judicious manner. He will never hoard them—he will never get drunk with them—he will never *bargain* them away to individuals—though he knows that they will be paid, whether he earns them or not, and that the most exemplary diligence will not increase their amount, he will always work for them steadily and honestly, and never grumble at being as poor as the

most good for nothing loiterer. And when^{*} he carries^{*} his bank-note to the granary and demands his corn and wool, the granary undertakes to be *always* prepared with the article and to deliver it without equivocation or delay. Famine, vice, and idleness are to be banished by act of Parliament, and Mr. Owen prepared to pledge himself that they shall instantly obey.

The value of all commodities is thus fixed by the legislature—labour is in every instance to become amusing and agreeable—more especially in coal-mines, and other underground departments.—“*Before he is 12 years old, every child may with ease, be trained to acquire a correct view of the outline of all the knowledge which men have yet obtained. By this means he will early learn what he is in relation to past ages—to the period in which he lives—to the circumstances in which he is placed—to the individuals around him and to future events. He will then only have any pretension to the name of a rational being. His physical powers may be equally enlarged, &c. &c.* (p. 45.)

It is difficult to go further in absurdity than this; but we submit one more passage to the consideration of our readers, in the confident expectation of hearing it pronounced sillier than the rest.

“The peculiar mode of governing these establishments will depend on the parties who form them. Those founded by land-

* “A paper representative of the value of labour, manufactured on the principle of the new notes of the Bank of England, will serve for every purpose of their domestic commerce or exchanges, and will be issued only for intrinsic value received and in store. It has been mentioned already, that all motives to deception will be effectually removed from the minds of the inhabitants of these new villages, and of course forgeries, though not guarded against by this new improvement, would not have any existence among them; and as this representative would be of no use in old society, no injury could come from that quarter.” P. 52.

owners and capitalists, public companies, parishes or counties, will be under the direction of the individuals whom these powers may appoint to superintend them, and will of course be subject to the rules and regulations laid down by their founders. Those formed by the middle and working classes, upon a complete reciprocity of interests, should be governed by themselves upon principles that will prevent divisions, opposition of interests, jealousies, or any of the common and vulgar passions which a contention for power is certain to generate. Their affairs should be conducted by a committee composed of all the members of the association between certain ages—for instance, of those between 35 and 45—or between 40 and 50. Perhaps the former will unite more of the activity of youth with the experience of age than the latter; but it is of little moment which period of life may be fixed upon. In a short time, the ease with which these associations will proceed in all their operations will be such as to render the business of governing a mere recreation; and as the parties who govern, will, in a few years, again become the governed, they must always be conscious that at a future period they will experience the good or evil effects of the measures of their administration. By this equitable and natural arrangement, all the numberless evils of elections and electioneering will be avoided. As all are to be trained and educated together, and without distinction, they will be delightful companions and associates, intimately acquainted with each others inmost thoughts. There will be no foundation for disguise or deceit of any kind; all will be as open as the hearts and feelings of young children before they are trained (as they necessarily are under the present system) in complicated arts of deception. At the same time, their whole conduct will be regulated by a sound and rational discretion, and intelligence, such as human beings trained and placed as they have hitherto been, will deem it visionary to expect, and impossible to attain, in every day practice.

“The superior advantages which these associators will speedily possess, and the still greater superiority of knowledge which they will rapidly acquire, will preclude on their parts the smallest desire for what are now called honours and peculiar privileges. They will have minds so well informed—their power of accurately tracing cause and effect will be so much increased, that they must clearly perceive, that to be raised to one of the privileged orders,

would be to themselves a serious evil, and to their posterity would certainly occasion an incalculable loss of intellect and enjoyment, equally injurious to themselves and to society. They will, therefore, have every motive not to interfere with the honours and privileges of the existing higher orders, but remain well satisfied with their own station in life. The only distinction which can be found, of the least utility, in these associations, is that of age or experience. It is the only just and natural distinction; and any other would be inconsistent with the enlarged and superior acquirements of the individuals who would compose these associations. The deference to age or experience will be natural, and readily given; and many advantageous regulations may be formed in consequence, for apportioning the proper employments to the period of life best calculated for them, diminishing the labour of the individual, as age advances beyond the term when the period of governing is concluded." P. 48.

This is a fair specimen of the style of Mr. Owen of Lanark, and we must confess, that he surpasses Mr. Owen of Fulham. The latter only prophesies that *his* British and Foreign will regenerate the world as soon as the clergy are permitted to avow their attachment to it. (See Postscript to Letters to the Editor of the Christian Remembrancer.) The former makes no reserve of this or any other sort; but promises to make all men happy, rich and good, if they will renounce their belief in rewards and punishments, and trust for the future to Robert Owen. How the mighty change is to be produced R. O. has not yet ascertained, but we have his solemn word and promise, that so it shall be, and Mr. Maxwell, Sir William De Crespigny, and Mr. Brougham believe him.

Since these remarks were printed, the *new British and Foreign* has been ushered into the world with considerable *eclat*; and the name of another Christian minister, in addition to those of Dr. Rudge and Dr. Collier, has appeared in the list of Mr. Owen's committee. This gentleman is the *Rev. Isaac Saunders*,

who was not totally unconcerned with the recent proceedings against Mr. Hatchard in the Ecclesiastical Court, and who might be expected to make some better amends for his Westminster canvass and contest than by patronizing a philanthropist, who has declared rewards and punishments are the invention of savages, and are altogether unworthy of civilized man.

To the Editor of the Remembrancer.

SIR,

IT has often struck me as a surprising defect in our otherwise complete and admirable Liturgy that it contains no prayers expressly calculated for the use of families, or of individuals. Amidst the numerous private and unauthorized forms of this kind which are abroad, (however excellent many of them may be) it would be a peculiar gratification to me in leading the devotions of my own family to have some public and authorized Manual to resort to. By this means both the evil of private interpretation would be avoided, and as a friend of established order, I should have the satisfaction of offering up the petitions of my domestic congregation in the words or according to the spirit of the Church itself, which is the pillar and ground of the truth.

I am the more disposed to wonder that the above omission should exist, as in the editions of the Common Prayer published prior to the last revision in 1661, at least in the two I have, viz. that of Christopher Barker in 1587, and that of Bonham Norton and John Bill in 1626, some prayers are affixed, which appear to me to be in strict accordance with the doctrine of our Church, and to breathe the very soul of elevated yet sober piety. The phraseology, it is true, is in some places uncouth, and many words occur which are either fallen into complete disuse, or whose signification has undergone a consider-

able change, but if these particulars were adjusted by a judicious hand to the standard of language at the last revision of the Liturgy, I have no scruple in saying, that I think these prayers would form a most valuable appendage to the Book of Common Prayer. As the older editions of the Prayer Book may not be in the hands of many of your correspondents, I subjoin the titles and a specimen of the Prayers: a prayer containing the duty of every true Christian—certain godly prayers for sundry days, (*viz.* the seven days of the week)—a prayer for trust in God—a general confession of sins to be said every morning—four prayers to be said in the morning—a prayer against temptation—a prayer for obtaining wisdom (*Wisd.* 9.)—a prayer against worldly carefulness—a prayer necessary for all persons—for patience in trouble—to be said at night going to bed—to be said at the hour of death—

“The fourth Prayer for the morning.

O God and Lord Jesus Christ, thou knowest, yea and hast also taught us how great the infirmity and weakness of man is, and how certain a thing it is that it can do nothing without thy good help. If man trust to himself it cannot be avoided but that he must run headlong, and fall into a thousand undoings and mischiefs. O our Father, have thou pity and compassion upon the weakness of thy children: be thou present and ready to help us, always shewing thy mercy upon us, and prospering whatever we godly go about; so that thou giving us light we may see what things are truly good indeed; thou encouraging us we may have an earnest desire to the same; and thou being our guide we may come where to obtain them; for we having nothing but mistrust in ourselves, do yield and commit ourselves fully and wholly unto thee alone, which workest all things in all creatures, to thy honour and glory. So be it.”

I conclude this letter with submitting the following queries: the first and second to such of your correspondents as are minutely acquainted with the history of the Liturgy, or have the opportunity of consulting authorities; the other two to your readers in general.

1. Whether the prayers in question formed an integral part of the Liturgy before the revision, or were merely an unauthorized appendage?

2. If they *were* an integral part whether any, and if so, what reason was assigned by the reviewers for omitting them: or even if *not*, why they displaced prayers which had remained appended to the Liturgy during the best and soundest times of the English Church, *viz.* the reigns of Elizabeth, James I. and Charles I.?

3. If no sufficient reason has been or can be alleged for the omission, whether it might not be practicable and advisable for the present governors of the Church to reinsert them with proper modifications in the Prayer Book, either by authority as an integral part, or at least as an unauthorized appendage?

4. If this be impracticable or inexpedient, whether it might not be suitable to the views of the Society for promoting Christian Knowledge to reprint, with the necessary alterations, this venerable collection, (which was once sanctioned by the use if not by the authority of our Church in her best days) as one of the best authorized as well as most intrinsically excellent sets of private and family prayers which could be introduced into the world under her auspices*?

I am, Sir,

Your obedient servant,

Φ. E. T. Σ.

* Should the Society be disposed to take this hint, I would further recommend that the Prayers be printed in various sizes to bind up at the end of the different editions of the Common Prayer.

SACRED POETRY.

PSALM LXXI. PARAPHRASED.

ON Thee, Oh God ! my hope relies :

To Thee my vows ascend :

My soul to Thee for comfort flies,

When hostile storms impend.

Thou through the slippery days of youth,

Hast been my guard and guide ;

My trust is in thy stedfast truth

So oft in danger tried.

Be still the guardian of my soul !

The rock of my defence !

The fury of my foes controul,

And mock their vain pretence ;

" Away," they cry, " and trust no more,

" For help from power divine !

" The triumph of thy youth is o'er :

" Thy hope in God resign !

" Lo ! He abhors thy riper age,

" Which guilt and follies stain ;

" No more thy prayers His ear engage ;

" Thy vows he shall disdain :"

But thou, O Lord ! art strong to save,

Thou shalt lift up my head ;

Though round the stormy billows rave,

And death's dark terrors spread !

In youthful strength I sought thy shrine

Thy glories to display :

Oh shield me then with love divine

In my declining day !

Forsake not thou my hoary hair,

Till I thy power have shewn

To all that breathe the vital air,

And ages yet unknown !

From out the dark abyss of woe

Restore me to the light ;

And bid the streams of comfort flow,

To cheer my fainting sight ;

My soul on wings of joy upborne

To thrones of greatness raise :

O then ! with each returning morn,

My song shall hymn thy praise !

Oh, Thou! Oh, Israel's Holy One!
 How shall my lips rejoice,
 How shall my harp its loveliest tone
 Join with the tuneful voice:

With fervent love my soul shall glow;
 And her best powers employ;
 By Thee redeem'd from endless woe,
 Restor'd to endless joy!

J. P.

The following Poems are from Herbert's Temple, noticed in our last Number.

SUNDAY.

RESTORE to God his due in tithe and time:
 A tithe purloined cankers the whole estate.
 Sundays observe: think, when the bells do chime,
 'Tis angels' music; therefore come not late;
 God then deals blessings: if a king did so,
 Who would not haste, nay, give to see the show

When once thy foot enters the Church, be bare,
 God is more there than thou: for thou art there
 Only by his permission. Then beware
 And make thyself all reverence and fear.
 Kneeling ne'er spoiled silk stocking: quit thy state,
 All equal are within the Church's gate.

Resort to sermons, but to prayers most:
 Praying's the end of preaching. O be drest:
 Stay not for th' other pin: why, thou hast lost
 A joy for it worth worlds——

Let vain or busy thoughts have there no part:
 Bring not thy plough, thy plots, thy pleasures thither.
 Christ purged his Temple: so must thou thy heart;
 All worldly thoughts are but thieves met together
 To cozen thee. Look to thy actions well;
 For Churches are either our heav'n or hell.

The Sundays of man's life
 Threaded together on Time's string,
 Make bracelets to adorn the wife
 Of the eternal glorious King.
 On Sunday heav'n's gate stands ope:
 Blessings are plentiful, and rife,
 More plentiful than hope.

THE THANKSGIVING.

OH, King of grief (a title strange, yet true,
 To Thee of all kings only due),
 Oh! King of wounds! how shall I grieve for Thee,
 Who in all grief preventest me?
 Shall I weep blood? Why, thou hast wept such store,
 That all Thy body was one door.
" My God, my God, why dost thou part from me,"
 Was such a grief as cannot be.
 Shall I then sing, passing thy doleful story,
 And side with thy triumphant glory?
 But how then shall I imitate thee, and
 Copy thy fair, tho' bloody hand.
 Surely I will revenge me on thy love,
 And try who shall victorious prove.
 If thou do'st give me wealth, I will restore
 All back unto thee by the poor.
 If thou dost give me honor, men shall see
 The honor doth belong to thee.
 I will not marry; or, if she be mine,
 She and her children shall be thine
 My bosom-friend, if he blaspheme thy name,
 I will tear thence his love and fame.
 My music shall find thee, and ev'ry string
 Shall have its attribute to sing,
 That altogether may accord in thee,
 And prove one God, one harmony.
 If thou shalt give me wit, it shall appear,
 If thou *hast* giv'n it me, 'tis here.
 Nay, I will read thy book, and never move
 Till I have found therein thy love;
 Then for thy passion—I will do for that—
 Alas! my God, I know not what.

EASTER.

Recit. Rise, heart; thy Lord is risen. Sing his praise
 Without delays,
 Who takes thee by the hand, that thou likewise
 With him may'st rise.
 Awake, my lute, and struggle for thy part
 With all thy art.
 The cross taught all wood to resound his name
 Who bore the same.
 Consort both heart and lute, and twist a song,
 Pleasant and long:
 Or, since all music is but three parts vied
 And multiplied,
 O let thy blessed Spirit bear a part,
 And make up our defects with his sweet art.

Air. I got me flowers to strew thy way,
 I got me boughs off many a tree;
 But thou wast up by break of day,
 And brought'st thy sweets along with thee.

The sun arising in the East,
 Tho' he gives light, and th' East perfume,
 If they should offer to contest
 With thine arising, they presume.

Can there be any day but this,
 Tho' many suns to shine endeavour?
 We count three hundred—but we miss:
 There is but One—and that One ever.

WHITSUNDAY.

Listen, sweet Dove, unto my song,
 And spread thy golden wings in me,
 Hatching my tender heart so long,
 Till it get wing, and fly away with thee.

My stock lies dead, and no increase,
 Doth my dull husbandry improve,
 O, let thy graces without cease
 Drop from above.

Death is still working like a mole,
 And digs my grave at each remove;
 Let grace work too, and on my soul
 Drop from above.

Sin is still hammering my heart
 Unto a hardness void of love.
 Let suppling grace, to cross his art,
 Drop from above.

O come! for thou dost know the way,
 Or, if to me thou wilt not move,
 Remove me, where I need not say,
 Drop from above.

TRINITY SUNDAY.

Lord, who hast form'd me out of mud,
 And hast redeemed me through thy blood,
 And sanctified me to do good,

Purge all my sins done heretofore,
For I confess my heavy score,
And I will strive to sin no more.

Enrich my heart, mouth, hands in me,
With faith, with hope, with charity,
That I may run, rise, rest with Thee.

Teach me, my God and King,
In all things Thee to see;
And what I do in any thing,
To do it as to Thee.

Not rudely, as a beast,
To run into an action;
But still to make Thee prepossest,
And give it its perfection.

This is the famous stone
That turneth all to gold;
For that, which God doth touch and own,
Cannot for less be told.

J. P.

REVIEW OF NEW PUBLICATIONS.

Reviewers Reviewed. British Review, No. 36, Art. XVII.

A WRITER in the British Review, No. XXXVI. under the ostensible pretence of noticing "a brief memoir of the late Rev. W. Richardson, Sub-chantor of York Cathedral," has thought fit to dilate in no measured terms, on the moral preaching of the Clergy of the Established Church. No man is ignorant, that the term moral preaching is now used as a term of reproach, as a designation of offence imputed to a large body of the English Clergy: but the precise nature of the offence has not been ascertained, nor is it likely to be defined in the pages of the British Review. Mention indeed is made of "a cold and lifeless system of ethics, little better than the heathen instruction which it superseded, and not always as interesting as the ancient philosophy

in the medium of its conveyance:" and this system is called "the religion of the day," in which Mr. Richardson began his labours, (A.D. 1769.) This system was pronounced by Archbishop Secker not "sufficiently evangelical," and the Archbishop was followed in 1790 by Bishop Horsley, who, while he admitted the improvement which had taken place, still spoke of "the dry strain of moral preaching, too much in use, and of the erroneous maxims on which the practice stands," and which were not then "sufficiently exploded." It is not meant to dispute the judgment of Archbishop Secker, or of Bishop Horsley, whose opinions are recited as authority by the British Reviewer. But there is no presumption in counteracting the assertions of an anonymous reviewer, or in asking, *without any reference* to the preachers of a higher and a better class, whether they,

who have at any time been most negligent of that which is now popularly, and with just limitations properly called *evangelical preaching*, and who have insisted chiefly on such topics as the attributes of God, the resurrection, and the last judgment, or who have treated separately of repentance, humility, meekness, temperance, charity, and other Christian graces, can be justly charged with delivering "a system of ethics little better than the Heathen instruction which it superseded." If the absence of those leading doctrines of the fall of man, justification by faith alone, and other truths, which are now sometimes made the form and substance of religion, constitutes the offence of moral preaching, may not the same offence be imputed to the Sermon on the Mount, to the hortatory conclusions of St. Paul's Epistles, to the Epistle of St. James; to the writings of the Primitive Fathers, to some of the Homilies, which in the judgments of some men have a sacred and almost prescriptive authority, and to the discourses of many of the best and most profound of English theologians, whose writings abound in the fullest and most varied expositions of Christian truth. If the most distinguished of the moral preachers, Blair, or Sturm, or Samuel Clarke, preached "little better than Heathen instruction," will it be contended, that the doctrines and maxims of Aristotle, of Cicero, and of Epictetus, were little worse than Christian? Have the Heathen and the Christian preachers been known to draw the attention of mankind to the same virtues and the same vices, to enforce the same common responsibility of all men, and to direct their hopes and their fears, to the same eternal recompense of evil and of good? Has the Heathen philosophy in its highest elevation, or the Christian morality in its lowest degradation, in any degree approximated to the

same standard of truth and righteousness? If there has not been this agreement, if the alleged parallelism between the Heathen and the Christian writers is merely of a negative cast, and consists altogether in the omission, or in the inadequate notice of the fall of man, may not another parallel with equal truth and candour be drawn, between the Heathen philosophers and certain Christian preachers, by whom the doctrine of the last judgment is less fully insisted upon than it requires to be? Nothing, however, can be more unjust, than to impute to public preachers, whose doctrines are founded in the Scriptures of truth, the adoption of a "system of ethics little better than the Heathen instruction which it superseded." There are many reasons, and many topics of pastoral exhortation, in which the preacher, whose judgment is not biassed in the interpretation of Scripture, will not think it necessary to insist on what are improperly called, the peculiar doctrines of Christianity, which he cannot interpret at any time in a sense agreeable to the British Reviewers. It is easy to make the fall of man and the grace of God, the two sole causes of all effects in religion and morality: and to infer from the omission of these doctrines, upon any occasion, however irrelevant their introduction might be, a general charge of *moral preaching*.

Dr. Copleston preached a Sermon for the benefit of the Devon and Exeter Hospital; the Sermon was afterwards published, and was reviewed in the Christian Observer, in which it was described, as "completely exclusive of every motive to benevolence deduced from the principles, which are peculiar to the Christian dispensation;" as "having little or no claim to the appellation of a Christian discourse;" and such as *mutatis mutandis* might have "been delivered in the porch, or in the academy,

in a Mahometan mosque, or in a Jewish synagogue." Dr. Copleston naturally felt the wrong, which was done by this gross misrepresentation of his argument, and having endeavoured in vain to obtain a correction of this misrepresentation, republished the Sermon with the charges annexed. Thus the doctrine of the Sermon was maintained, and the justice of the reviewer's charge was denied. It is remarked, most probably with allusion to this controversy, by another writer in the British Review, in a candid and temperate critique on the Provost's Inquiry into the Doctrines of Necessity and Predestination:

"If any doubt has ever been made of the strength and quality of the Christianity of Dr. Copleston, we do not think, that such doubt ought in common candour to survive the perusal of this Discourse, in which we find the true spirit of the Gospel breathing in every line,—the scholar tempered into the disciple,—the accomplished reasoner bowing to the discipline of the cross,—the man adorned above most in our day with those gifts, which minister occasion to self esteem and encourage ideas of human dignity, avowing his own inherent guiltiness before God, his reliance on Christ alone for pardon and acceptance, as attainable only by his grace, and the sanctification of the Holy Spirit."

There is nothing peculiar in the case of Dr. Copleston, except the high merit and character of the person unjustly suspected and accused. There are many others, of the purity and integrity of whose doctrine, of the strength and quality of whose Christianity, if any doubt had been suggested by the delivery and publication of one and another discourse, that doubt ought in common candour to cease on the more full developement of their religious opinions, and whose censors ought to blush and be ashamed of the presumption and the precipitancy, with which they infer from single cases, hardly understood, a general charge against the English Clergy of preaching "little better than heathen instruction." Nor is

this, according to the reviewer, whose observations principally challenge our attention, the full height or front of their offending.

"We are quite sure, that in endeavouring to excite attention to a spiritual and superior cast, both of teaching and preaching in all who minister in holy things, we shall incur no hazard of being understood to recommend the exhibition of any crude doctrinal theories; much less to advocate any other than the most practical and experimental course of instruction. Our simple object is to guard against the desecration of the sacred office by a merely moral style of preaching, which is neither honourable to the Law nor to the Gospel,—which leaves whole congregations in the quiescent though perilous state of spiritual darkness and security in which it found them, and of which, we fear, it may be too truly predicated, that it is not even its object or design to turn many from darkness to light, and from the power of Satan unto God."

Experimental instruction is the language and study of a sect: practical instruction, comprehending Christian truth in combination with Christian righteousness, is the great duty of the Christian ministry, and it is neither candid nor just to assume, that that duty is neglected. But what shall be thought of this series of gratuitous insinuations, that there is a style of preaching, which not only in effect "leaves whole congregations in the quiescent, though perilous state of spiritual darkness in which it found them," but of which it is also feared, "that it may be too truly predicated, that it is not even its object or design to turn many from darkness to light, and from the power of Satan unto God." This sentence can impute no less to a certain portion of the Clergy, than a wilful and deliberate indifference to the object and design of their sacred office, a profane and callous disregard to the salvation of themselves, and those that hear them. Be it, that there are some, by whom the "full and unreserved exposition of the humbling and transforming doctrines of the cross," is

less appreciated than it deserves to be, and that there are some by whom the doctrines themselves are variously interpreted and understood; it is nevertheless affirmed, with confidence, that there are none the *object or design* of whose preaching is NOT in agreement with the recorded commission of St. Paul, to turn many from darkness to light, and from the power of Satan unto God, as far as their "faculties" will allow, and as far as is consistent with the existing circumstances of the Church upon the earth.

Upon the important truths for which he contends, the reviewer observes the *difference of some*, and the *agreement of all*, which it is happily not in our province to explain, as it is not in our power to comprehend.

"We desire to institute no invidious comparisons; but it is impossible, with all our unfeigned attachment to the Church of England, (and we are, perhaps, rendered somewhat more quick-sighted on account of that very attachment,) not to observe a *difference between some*, who minister at the same altar. We had rather, indeed, that they, who may derive benefit from the discovery, should discern this difference for themselves, than be more particularly reminded of it by any plainer statement on our part; but we will simply observe, that the good of souls—the security of the national establishment—the very existence of the country—all appear to demand the full and unreserved exhibition of the humbling and transforming doctrines of the cross. *All unite* in declaring, that the necessity of repentance and renunciation of sin cannot be too earnestly enforced; that faith in Christ, as the fundamental principle of our common Christianity, and alone sufficient to produce the fruits of righteousness, cannot be too distinctly inculcated as essential to salvation—that the influence and agency of the Holy Spirit, (in his ordinary operations, indeed, but not less certain, because not extraordinary,) cannot be too strenuously maintained—and that the meagre statement of mere moral duties, abstracted from and unconnected with, a justifying faith, cannot be too carefully avoided."

The same sentiments are ex-

pressed, with the usual variations of uncharitable suspicion, in another part of the article.

"Still it is not to be doubted or disguised, that there exists an entire and essential difference between certain views and statements of Divine Truth, within the pale of the same ecclesiastical establishments; or perhaps we should rather say, that cases are not uncommon, where Divine Truth is scarcely exhibited at all in its sacred lineaments and due proportions, but is superseded by the lifeless and spiritless ethics of natural religion, a system altogether destitute of the vitality and power of a revelation from heaven, and neither calculated to confer honour upon God, nor to improve the condition of his creatures. We fear it is a truth, which however painful to tell, and however unwelcome to hear, is still not less a truth—that in some quarters, the genuine and life-giving principles of our early reformers, as displayed in their doctrinal instructions, exhibited in their holy lives, and embodied in their invaluable formularies, are found no longer; and that a cold and heartless system of mere morals has usurped the place of the only legitimate principles, which Christians can safely recognize as the rule of their faith, and the guide of their practice. Now we apprehend, that Mr. Richardson, least of all men, intended to apologise.....for the absence of sound scriptural instruction in any case; and still less to assert or intimate, that it was of no importance whether truth or something else than truth were propounded from our pulpits. No one better understood than himself the indispensable importance of that kind of instruction which can alone effectually abase the sinner and exalt the Saviour; which, while it displays the depth of our original apostacy, and the extent of our practical incapacity, does yet assert the absolute necessity of a renewed heart, and a holy conversation; and at the same time directs the penitent to the only single source of all spiritual life, and all sincere obedience, in pointing to Him, who came into the world to save sinners, and without whom no man cometh to the Father. Mr. Richardson was least likely, of all men, to feel that the course of religious instruction, which (we say it 'more in sorrow than in anger') is but too commonly afforded, could supply any adequate remedy for the moral miseries of mankind—a system which leaves men as fully satisfied with themselves 'in their natural condition,' as if the expensive sacrifice, pro-

pounded by a Gospel of mercy, had never been offered, and indeed had never been necessary; and which in the proportion that it sets up human merit, irrespective of saving faith in the great atonement, does in the same degree depreciate and invalidate the costly provision once offered for the sins of the world."

Is it unjust to call upon the Reviewer to specify some of the cases "where Divine Truth is scarcely exhibited at all, but is superseded by the lifeless and spiritless ethics of natural religion:" and to declare openly and without reserve in what quarters the *genuine* principles of the Reformers are abandoned, in "which the cold and heartless system of mere morals has usurped the place of the only legitimate principles, which Christians can safely recognize," in which there is "an absence of sound scriptural instruction," in which "something else than truth is propounded from our pulpits," in which the system of religious instruction "leaves men fully satisfied with themselves in their natural condition," sets up human merit irrespective of saving faith in the great atonement," and "depreciates and invalidates the costly provision once made for the sins of the world." These are grave charges which should not be advanced without sufficient proof; and what is the nature of that proof? We know of no volume of printed sermons out of the Unitarian school which deserves these accumulated imputations. And in respect of sermons delivered from the pulpit, we are bold to ask, does the charge rest on the testimony of individuals, or on the collected evidence of the whole company of British Reviewers? Does it refer to sermons which they themselves have heard, or to sermons which they know only by report, and of which the merit has been debated with the exact discrimination of a religious coterie? Is it appropriated to sermons which their forbearance has been exercised in hearing for a long course of time, or to those which

they have heard only upon occasion, at various times and in distant places, in London, and in the country, as chance or choice, and vicious or censorious curiosity has drawn them from their favourite preachers to their own or to their neighbour's Church? The charge cannot be justified without betraying a neglect of sound doctrine, and an exceeding love of itinerancy in pursuit of error: nor is a casual attendance sufficient to ascertain what may be the *course* of religious instruction, nor can the experience of a few individuals establish the fact, that such a course is "*not uncommon*" in a Church, in which from ten to twenty thousand sermons are delivered every Sunday. A charge, which it is thus difficult to substantiate, should at least be advanced with studied and scrupulous moderation: and while the Reviewer is painfully reflecting on the character of accusations, *not proven*, it may direct his attention to be reminded that the body which he accuses has been industrious in vindicating the genuine principles of the Reformation, and in supplying the public with sound scriptural instruction: that in the hour of danger, they have been zealous in maintaining the evidences of Christian truth; that they have powerfully counteracted the efforts of the socinians in disputing the original apostacy and practical incapacity of mankind, the necessity of the great atonement, and of faith in that atonement, the sole merit and worth of the One propitiation for sins, the Deity, personality and office of the Holy Spirit, with the incarnation and divinity of the Son of God. Whatever be the merits of the school of which the British Reviewer is the advocate and apologist, and whose fair fame we desire not to depreciate, the versions of the Unitarians and of Mr. Bellamy, and the insinuations of Hone from the Apocryphal Gospels, have been examined and refuted by some who are not of that school, and

whose ministerial labours the British Reviewer pretends more in sorrow than in anger to condemn.

He especially charges, "that in some quarters the genuine and life-giving principles of our early reformers as displayed in their doctrinal instructions, exhibited in their holy lives, and embodied in their invaluable formularies are found no longer." The fact is denied, and of the competence of the British Reviewer to decide the fact, the reader may judge from the following passage, in which he writes with reference to the year 1769, at which time he says,

"The best friends of the Church of England are willing to allow that those leading doctrines of the reformation, the fall of man—justification by faith alone—the absolute necessity of that 'death unto sin and new birth unto righteousness,' of which baptism is 'the outward and visible sign,' had greatly fallen into neglect in the Established Church."

Now in which of the invaluable formularies of the Church of England is it taught, that BAPTISM is "the outward and visible sign" of a "death unto sin and a new birth unto righteousness?" It is the doctrine of the Church Catechism, that Baptism is a sacrament, and as a sacrament comprises two parts, an outward visible sign, and an inward spiritual grace; that the outward visible sign or form in Baptism is water, and that the inward spiritual grace of which water, not Baptism is the sign, is a death unto sin and a new birth unto righteousness. This is the doctrine of the Church of England: but the Reviewer mistakes the part for the whole, the sacrament including the sign and the grace, for the sign without the grace. This confusion is in itself most erroneous, and in its direct and immediate consequences by separating the outward sign from the inward grace destroys the sacramental character of Baptism, and thus according to the masterly exposition of Waterland, outward

Baptism is thrown out of the idea of regeneration; renewal of state is confounded with renewal of mind; conversion and repentance are held equivalent to regeneration; and the doctrine of infant regeneration and the practice of infant baptism are rejected.

This is the consequence of the misuse of words, and it may teach the British Reviewer while he imputes to others the abandonment of the formularies of the Church, to be himself more circumspect in interpreting and explaining them, more diligent in ascertaining their proper sense and import, than he appears hitherto to have been. It is the observation of Mr. Richardson:

"I found that the Bible will not submit to *any system* however neat, and made to go upon all fours: that in the perpetual controversy between Calvinists and Arminians, both sides go beyond the line of simple truth, in order to make their respective systems complete, and that the Church of England agreeable to Scripture, holds the Calvinistic doctrine of election, and the Arminian doctrine of general redemption, as is plain from the explanation of her Creed, where 'I learn to believe in God the Son, who hath redeemed me and *all mankind*, and in God the Holy Ghost who sanctifieth me, and *all the elect people of God*.'"

The Reviewer remarks,

"..... it is impossible to pass by without commendation what appears to us so accurate a description of the safe and modified course pursued by the Church of England, in her interpretation of Scripture."

With what accuracy of chronology the Arminian doctrine is imputed to the Catechism, the Reviewer will probably explain upon another occasion: of the Calvinistic doctrine of election which "the Church of England agreeable to Scripture" is here said to hold: another writer in the same review observes with admirable perspicuity:

"According to Calvin, the predestination is absolute and irrespective, and the election single, sure and everlasting, so

that the election is merged in the predestination. Our Church considers election as distinct from predestination, and that persons may come under the one description without being comprehended in the other. They may be called and elected but not predestinated, inasmuch as they may after their calling and election fail through their own fault of attaining to everlasting felicity."

Is this also an accurate description of the modified course of the Church in the interpretation of Scripture? And yet, as if the doctrine were not already sufficiently perplexed, another reference is made in imitation of Dr. Copleston "to Mr. Sumner's excellent treatise on Apostolical preaching, particularly his chapter on election, which refers his expressions on that subject, to the election of the Gentiles rather than to personal election."

Thus the Church of England does and does not hold Calvinistic election, does and does not hold conditional election, does and does not hold personal election. Instead of these crude theories on a doctrine which perplexes the minds and disturbs the peace of many men, how much more worthy would it have been of the advocate of the invaluable formularies of our Church, to explain the child's avowal of his sanctification with all the elect people of God, by the corresponding answer in which he gives thanks to the heavenly Father, that he hath *called him to this state of salvation* and *prays that he may continue* in the same unto his life's end.

It is not easy to conceive the mischief or the misery, which arises from these jejune and unsatisfactory references to controverted doctrines. The minds of men are thus kept in a state of continual ferment and agitation, ever learning and never able to come to the knowledge of the truth. The depraved but too popular passion for religious gossip may be indulged, and fed like the antient Moloch with the sighs and

groans of men. The sin of slander may be confounded with the imaginary holiness of an ignorant and injudicious zeal; and men and women of less discernment than presumption, whom a very little insinuation will tempt to suspect the fidelity of their pastor, will be hurried away in the pursuit of doctrines, which have at least the merit of novelty, and which promise to gratify for the hour the love of choice and change, of an assumed right of independence and a practical unsettledness in their spiritual communion. Too many whose religious education has been neglected, and who have no fixed principles of the doctrines of Christ, will be distracted in the sincere enquiry for religious truth, by the errors imputed to its ostensible teachers, will be embarrassed with doubts and scruples, and ultimately inveigled into false doctrine, heresy, and schism, into a neglect of public worship and instruction, and a general indifference and unconcern to sacred truth. Even clergymen of minds not sufficiently grounded in the Scriptures, and exquisitely sensitive and conscientious, may be alarmed by the confident assertions of a British Reviewer, impressed with vain apprehensions of the purity and integrity of their doctrine, and led astray from the good old paths in which they have been taught and accustomed to tread, into the bye ways of error and doubtful speculation. None but the scorner and the infidel has occasion of rejoicing in the sins and sorrows of the Church, in the issue of controversies, in which they have no interest or concern, but in their known tendency to counteract the progress of truth and righteousness. No conceivable advantage can result from a tissue of insinuations offered in such a spirit as distinguishes the article which has challenged our observations, and of which it is only doubtful whether the blame principally devolves upon the writer or

the editor, who suffered its insertion. Its spirit and tendency cannot we trust, for the honour of Christianity, be agreeable to a large class of readers. It is by such publications that the peace of individuals is disturbed; that families are divided under different teachers; that the order of the Church, and the unity of the Christian brotherhood are violated, and that jealousies are inflamed among Churchmen, when the exclusive merit of evangelical preaching is claimed to one party, and the other are accused of preaching "little better than heathen instruction;" and of abandoning the formularies with which they have pledged themselves to conform, and to which they from their just adherence by inculcating with equal force and earnestness the doctrines and the duties of their religion, and enforcing Christian practice upon Christian principles. The uncharitableness of some of their adversaries, insinuations and censures, all unfounded and unjust, may cherish the narrow pride of a Pharisaic spirit, which thinks itself righteous and despises others. "At Bristol we abound in spiritual light," said a lady to the wife of a distinguished writer in the controversy on the Bible Society, "but we hold the name of " (the Lady's husband) "in abhorrence and execration." The words still tingle in our ears, and our hearts yearn at the recollected sound; and our eyes still painfully dwell on the hardly less censorious aspersions of the British reviewer, when he describes a style of preaching "of which we fear it may be too truly predicted, that it is *not even its object or design* to turn many from darkness to light, and from the power of Satan unto God." Alas for the charity, which is the end of the commandment, and of which it is the distinguishing character that it vaunteth not itself, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth.

The Manifold Wisdom of God made known by the Church: a Sermon preached at the Cathedral Church of Calcutta, on the Third Day of December, 1820, being the First Sunday in Advent. By Thomas Fanshawe, Bishop of Calcutta. With Notes and an Appendix. 8vo. pp. 56. Balfour, Calcutta, 1821.

WE should be happy, if we could convey to our readers the same pleasure which we have ourselves experienced in the perusal of this clear and masterly discourse. The text is from Ephes. iii. 10, and the three topics offered to our consideration are these.

1. What is the manifold Wisdom of God?

2. Why should it be proclaimed to the Gentiles?

And, 3. What are the means, by which the work may and must be carried on, till all the kingdoms of this world are become "the kingdoms of our Lord and of his Christ." (Rev. ix. 15.)

In treating of the first, the Bishop justly remarks, that the very phrase itself, "the manifold wisdom of God—"

"Seems to overwhelm us by the variety and weight of the topics, which it immediately suggests. Manifold, indeed, (he continues) is that wisdom; infinite in its conceptions and modes of operation, even as apprehended by the faculties of man; and what then must it appear to sublime and heavenly intelligences, although even they, as the text plainly intimates, are as yet but scholars and novices in the knowledge of the Divine dispensations."

From this the Bishop takes occasion to point out the excellence of this wisdom, as it is displayed in Creation and Providence, and more especially, (as that which is chiefly contemplated by the text,) in the dispensation of Grace, and the scheme of Redemption.

"In Creation, the field which displays the divine wisdom, is absolutely immeasur-

able: into whatever district our curiosity or piety leads us, there we discover the wisdom of the Almighty, whether the object of research be a plant or an insect, or the system, by which worlds revolve; whether it be the instinct of animals, or the reason of man; whether it be the structure of the human frame, or those faculties and powers, which constitute the activity inherent in mind. And then what a countless multitude of subjects are either too great or too small to be grasped by our feeble vision! What regions lie beyond our reach, of which we but dimly descry the confines! There is no *boundary* to what we see: we discern not the *termination* of any thing: there is always something beyond, seen more and more indistinctly, till it is lost in distance: the whole circle of human knowledge in comparison with all the *subjects* of knowledge, with all which might be known by an *infinite* intelligence, and therefore is known to God, is probably but as a single leaf torn from the middle of some vast volume, filled indeed with references or allusions to what has preceded, or with faint anticipations of what is to follow, and therefore but imperfectly understood, yet leading the mind to lofty speculations, and admiration of its author: we understand just enough to be instigated to thought and inquiry, and to be convinced from the little we comprehend, that wisdom must have dictated the whole. For how many benevolent ends do we discover in all the realms of nature, and in every work of God? What mighty effects are accomplished by means the most simple, and apparently the most inadequate? What provision is made to meet what in human mechanism we should consider as insuperable difficulties, but which in the divine workmanship serve only to evince the operation of one Pervading Mind? and what adjustment in a system inconceivably complicated, so that there is no collision or interference, where all at the first superficial glance would seem to be confusion? Our limits will not permit us to illustrate these general remarks by individual examples: but they will be verified by every inquiry into the works of the Creator.

“But what shall we say of Providence? The evidence under this head would probably be more striking, than under that of Creation, if we were equally capable of deducing it; which, however, seems not to be the case. In Creation much may be inferred from the contemplation of single parts, and those the most obvious and familiar to our apprehension. A blade of grass or an ear of corn, though indeed we detect not all its contrivance, is yet sufficiently

complete for the purpose, and exhibits indubitable and connected proofs of profound design; but in the system of Providence the proofs are not easily drawn from parts: we are required to contemplate and comprehend the whole. We cannot sever a link from the midst of a chain, but the chain is broken. In Providence we have to consider a long series of causes and effects, of purposes and results, which, in that view of the subject, exist not but in connexion. The results, indeed, are apparent, but not so the process: we cannot always clearly connect the first cause with the primary effect: the intermediate steps elude our investigation. Let it not, however, be thought that this difficulty at all invalidates the doctrine of Providence, as evincing the wisdom of God. It is as if we beheld some vast river discharging its waters into the ocean, but were not permitted to trace it upwards to its source: we catch, indeed, glimpses of it at distant intervals; but mountains and forests frequently intervene. Still we are sure, that it has its source somewhere, however distant or inaccessible. And so it is with all the good we enjoy in the world, with all the provision made for our wants, with all our deliverances from danger, in short with all that is incident to men or to nations: events are brought about, good is accomplished, and evil averted, not only through means quite inadequate to the end, as we estimate these things, but frequently in opposition to natural causes, of which we see the full force and efficacy, and are quite at a loss to understand how they have been defeated. And what is the inference? It is, that what is not of man is of God: it is that an over-ruling Power directs all things; influencing the wills of those, who serve Him, to what is ultimately good; and in those, who by corruption are biassed to evil, averting the consequences, if not to themselves, at least to others, or even converting them to His purposes.

Here, however, we pass to what our text chiefly contemplates the manifold wisdom of God in the dispensation of Grace and in the scheme of Redemption. This wisdom, indeed, is not so easily discerned by minds, in which Religion has made but little progress, as that which beams forth in the works of Creation, or as that of which the proofs are more slowly deduced from God's moral Government of the world. To be in any degree appreciated, it requires a preparation of the mind and heart; it requires us to divest ourselves of pride and prejudice, and to be deeply sensible of our condition. The mere Philosopher is very capable of discerning facts, which establish the doctrine of final causes: or the Metaphysician

may be driven by the necessities of his argument to acknowledge a pervading and over-ruling Mind: but to gain even a glimpse of what the Apostle had called in the context 'the unsearchable riches of Christ,' you must be in principle, in heart, and in sentiment already Christian: the first step in your progress must be humility; humility, however, not as prompted by unreasonable despair, but as founded in eternal truth. Look, then at the natural condition of the species; of man without Religion, meaning Faith in a Saviour and Redeemer: what is his confidence, or even his hope." P. 5.

The forcible and affecting picture which the Bishop draws, of the forlornness of the deistical scheme, is worthy of very serious attention.

"We are evidently in the situation of those, who have violated a law fortified by penal sanctions, without any power of satisfying the penalty. Sceptics in the pride of their hearts, may cavil at this comparison; but they have never adduced any evidence to shew, that it is not strictly applicable. If they will only admit the being of a perfectly just and holy God, all substantial consequences, which the Christian claims, will inevitably follow: it will follow, that the wisdom and mercy of God were in some way to be exerted for the restoration of violated order and the indemnity of man.—But even reason should revolt at the very ground-work of the deistical scheme, if scheme it can be called, which has no consistent application. In what light does Deism, if closely examined, place the Deity? It leaves Him in possession of perfect attributes, which are, however, but imperfectly exercised: it recognises His sovereignty, but would suspend His functions: it admits and even insists upon His mercy, but in a way which forbids us any longer to consider Him as infinitely just, and which affords us no means of asserting His holiness. It represents Him as the author of a Law, the sanctions of which can never be abrogated, and the dignity of which can never be maintained. It acknowledges Him to be the eternal source of purity and truth, although if the language may be endured, He acquiesces in falsehood and connives at iniquity. These results are inevitable, if Christ hath not 'appeared to put away sin by the sacrifice of himself.' (Heb. ix. 26.)" P. 9.

Nor does the Bishop stop here; but proceeds to ask of those who profess to admit no test but reason,

whether life is *rational* without religion? or this present state, when uninformed by the views and hopes of the Gospel, any thing but a scene of vanity? And having forcibly shewn this, he goes on to state more distinctly, in what particulars especially our reason discerns the wisdom of God in the scheme of human Redemption; and to combat a notion but too prevalent, that all questions of this kind are purely speculative, and consequently of comparatively little importance. Whereas, as his lordship justly remarks, "all the speculative truths of Religion, which are revealed in Scripture, (and no others deserve any serious regard) are in their inferences, and consequences, and relations, highly practical; they are in truth, the very basis of all practice; and none is more extensively so, than the doctrine of our Redemption through Christ." This is strikingly exhibited in detail, and on the whole the Bishop thus concludes.

"These reflections, capable however of being pursued through a thousand channels, may prepare us to form some imperfect estimate of the wisdom of God in the work of our Redemption. Mysteries, it is true, envelope the doctrine theoretically considered: but in a practical view nothing can be more intelligible. Our nature, in its inconsistencies and contradictions, in its weaknesses and in its strength, in its elevation and depression, conspires with Scripture to bear witness to our primeval fall: and the wisdom of God has been exerted in a scheme for our restoration through Jesus Christ; a scheme, in which mercy is the moving principle,—in which Holiness is vindicated,—in which Justice is satisfied,—in which our weakness is upheld by divine support—in which holy desires are instilled into the heart,—in which sorrow is comforted,—in which repentance is efficacious,—in which sin is pardoned—in which God is reconciled,—in which the world is overcome, and in our last hour Death is deprived of his triumph. It is to such a scheme more especially, that the Apostle refers, when he speaks of the 'manifold wisdom of God:' and its complicated characters of power and wisdom we are able to a certain extent to appreciate, even with our faint perception of things divine. In no specu-

lation merely human have such difficulties ever been *proposed* for solution? still less can it be said that they have been solved upon principles at once so coherent, and at the same time so sublime in their objects, so simple in their operation, and so effectual in their result. The greatness of the Deity and the misery of man had been the theme of sages from the earliest times: but who had ever suggested, as among things possible, a theory, by which, while God should be vindicated, man should be saved?" P. 14.

In treating of the second question suggested in the text, "Why should the manifold wisdom of God be proclaimed to the Heathen?" the Bishop confines himself to the argument which the Apostle uses. The edification, however, of the heavenly Spirit by the preaching of the Gospel here on earth, is an argument, which does not readily present itself to the mind. Nor is it at the first sight sufficiently familiar to us, whose intercourse is with God or men; yet when presented, and duly weighed, it must be allowed to be well fitted to call forth our warmest exertions for the conversion of the Heathen. For, whatever tends to unfold the wisdom and goodness of God, must lead to the increase of his glory, which is the legitimate end of true zeal. And that, whereby the very Angels, those superior Intelligences that surround the throne of God, shall become wiser, must surely be needful in a tenfold degree to man in his present state of weakness and ignorance. And,

"Where, (asks the Bishop with reference to the East), shall the energies of this zeal be excited, if they are dormant in the land which we now inhabit? In what other region of the known world is the glory of God more effectually obscured, and His truth, to allude to the Apostle's saying, more palpably 'turned into a lie?' (Rom. i. 25.) The case of ruder nations furnishes no answer to this question: refinement when corrupted, may be worse than barbarism; and system has a power of evil beyond simplicity. Where else too, we may ask, do we find more evident vestiges of that fall from primeval uprightness, which the Gospel was designed to repair? From the dislocated strata and confused position of

heterogeneous substances in the bowels of the earth, the Geologist attests the breaking up of the vast deep in times remote, if he yield not implicit faith to the Scriptures: and here, in like manner, does the Christian trace indubitable evidence of that wreck and ruin of the moral world, which the same Scriptures record: the best qualities or tendencies of our nature and their opposite defects are found in immediate contact: the fear without the knowledge God;—courtesy without brotherly love;—profuseness without public spirit;—lowliness without humility;—a consciousness of sin without the want of a Saviour;—fortitude without feeling or resignation;—and a contempt of death without a thought of immortality;—these are among the inconsistencies and perversions of original goodness, which every day's observation may exhibit to our notice: and who can contemplate these appearances and not lament them? or who that laments them, can be backward to employ the remedy? I mean not, of course, in any way but that of affectionate and Christian solicitude, and by teaching and 'persuading the things concerning the kingdom of God.' (Acts xix. 8.)" P. 18.

The conclusion of this part of the discourse is occupied by a satisfactory reply to those prejudices, which have been, and may even yet be entertained by certain, against all endeavours to disseminate Christianity among the Hindoos. Those prejudices, which are purely political, are very briefly and properly dismissed with this pious and just remark, that all policy is, to say the least of it, very questionable, when it is manifestly opposed to the purposes of Him, "who ruleth in the kingdom of men, and giveth it to whomsoever He will." (Dan. iv. 17.) And the question is thus reduced to the very simple one, whether the temporal and eternal good, one or both of them, of the nations of the East would not be promoted by a gradual development to their minds and hearts, of the truths of the Gospel? We say with the Bishop *gradual*; for he, who should attempt or expect more than this, would in the attempt do mischief, and in the expectation evince little knowledge of the actual state of things.

"With respect to the question of temporal advantage, it is difficult, (remarks the Bishop,) to reply to objections, which assume no fixed or tangible form: we hear it, indeed, sometimes hinted, that these people are already in a condition, which perhaps may be deteriorated, but cannot easily be improved. If, however, the prevalence of liberal knowledge; habits of industry, mutual confidence in the transactions of life, a respect for the basis of all moral integrity, I mean truth, the absence of those social distinctions, which serve only to depress the great mass of the species, the elevation of the female part of society to their proper dignity and influence, and the possession of that liberty, wherewith Christ hath made men free, (Gal. v. 1.) and which is really the principle, however overlooked, of all national greatness and prosperity in modern times,—if these several particulars enter largely into the theory of the well-being of any people, it were surely too much to abandon all established maxims and the dictates of our common feelings, in mere courtesy to supposed interests or secret predilections." P. 20.

From this the Bishop passes on to the great spiritual advantages attendant on, and confined to an actual belief in Christ; he enforces, as an additional motive to exertion, the *universality* professedly intended and promised to the faith of Christ; a principle moreover, which is justly characterised as a distinguishing mark of a Divine Revelation.

"It is a triumphant consideration, that Christianity not only professes to be designed for universal acceptance, but moreover is fitted, without any accommodation or sacrifice of its purity, to be the Religion of the civilized world: that it humanizes, where it does not find humanity; and that allowing for and retaining a difference of usages in things indifferent, it is adapted to combine in one scheme of faith and hope the whole family of man. As St. Paul expresses it, 'there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all.' (Col. iii. 11.)" P. 24.

Under the last head the Bishop treats of the appointed means by which the glory of God is to be advanced upon earth, and indeed, as has been shewn, in heaven. This is stated on the authority of the Apostle

to be the Church,—the one Catholic and Apostolic Church of Christ, designated by St. Paul in another place as "the pillar and ground of the truth," and here as the appointed channel for diffusing through the earth the blessings of light and the tidings of salvation.

"To this Church, then, of which there are many branches, 'abiding in Christ, the true Vine,' as we trust, and 'bearing fruit,' (John xv. 5.) it cannot be questioned by any, who hold to the Apostolic model, that the Church of England pre-eminently belongs: her government is primitive, being of the form, which alone was recognized during the early ages; her doctrines are Scriptural, her Liturgy breathing throughout the purest spirit of the Gospel; and her Worship is at once reasonable, decent, orderly, and edifying, removed alike from childish and superstitious pageantry, and from irreverence and rude familiarity towards the Creator: she has, indeed, been admitted even by those, whom local circumstances have fixed in other Communions, to be the Queen of Protestant Churches and the bulwark of the Protestant Cause: I would add, that no Church can be better adapted to receive and to retain Converts in the Eastern world, when once their minds shall have been brought to be satisfied with the simple decencies, which are the proper garb of Truth. Nor ought it to be overlooked, in a view of the question, which may hereafter be found important, that her principles are those of order and attachment to our National Establishments. Strange indeed would be an indifference as to the political prepossessions of those, who undertake to be the Teachers of the People; especially in an Empire so circumstanced as the British Empire in India.

"It cannot, then, be imagined, that in the work prescribed to the Church of Christ, that Branch of it, to which we belong, has no part, nor even a subordinate part to fill. It should seem, indeed, if her duties are to be measured by her means and opportunities, that no Church since the days of the Apostles has been called to such high destinies. To what fortuitous coincidence shall we impute it, that at this moment her Clergy are exercising their ministry in every quarter of the Globe? In America flourishing Churches have grown up entirely under her patronage. In Africa a Colony has been planted, by which her doctrines and discipline are brought into contact with the superstitions of ignorant

and barbarous tribes. In New South Wales she has a field before her nearly equal in extent to the whole of Europe. And what shall we say of Asia? A vast Empire has been given us, or rather imposed upon us: and wherefore? He who can reconcile such a consummation even to philosophical views of the ways of God, without reference to the purposes of His manifold wisdom as revealed in Scripture, and can believe it to have been brought about merely for the gratification of our avarice or vanity, cannot have advanced very far in the knowledge, which sound Philosophy might teach him: it is not merely unchristian; it is unphilosophical, it is unreasonable to believe that God ever works in vain, or even brings about mighty revolutions with a view to results comparatively mean and trivial." P. 26.

In conclusion the Bishop makes an appeal in favour of an institution now happily commenced, and in a state of forwardness,—the Bishop's College, at Calcutta. Of this, (though already known, and duly appreciated, by most of our readers) we cannot decline the insertion of the following description, with which the Bishop concludes.

"It is designed to be strictly Collegiate in constitution, in discipline, and in character: its object will be the Education of Christian youth in sacred knowledge, in sound learning, in the principal languages used in this country, and in habits of piety and devotion to their calling, that they may be qualified to preach among the Heathen: the attention of the learned persons connected with it will be directed to making accurate Versions of the Scriptures, of the Liturgy, and other holy books; it will endeavour to disseminate useful knowledge by means of Schools, under Teachers well educated for the purpose: and it will aim at combining and consolidating, so far as may be, into one system, and directing into the same course of sentiment and action, the endeavours which are here made to advance the Christian Cause. The favour and patronage of the Public in England have been eminently displayed towards the projected Institution: the King's Letter, granted to the Society for the Propagation of the Gospel in Foreign Parts, has been productive beyond all former example: and other Religious Societies and Public Bodies have munificently aided the work. It will be evident, however, when the objects are considered, that more abundant

means will still be requisite to give to such a Plan all the effect, of which it is naturally capable; nothing perhaps equally comprehensive has yet been attempted by any Protestant Church: yet I doubt not that the members of our own, wherever dispersed, will be ready to afford it their assistance, and more especially in India. With a degree of impatience, for which the motive is an ample excuse, some have wished that the Established Church would shew herself more prominently in the great work of diffusing the light of the Gospel through the Eastern World. This duty, though not hitherto so fully discharged, as may have been desired, has never been forgotten. In the present endeavour she avails herself of means and opportunities, which until now had been withheld. For their efficacy we trust in the Almighty: at the same time beseeching Him to put it into the hearts of all, to whom the appeal shall be made, to further and support an Institution having no object but His Glory, in making known by the Church His manifold wisdom to those who 'have the understanding darkened, and are alienated from the life of God.' (Eph. vi. 18.)" P. 28.

Plain Reasons why Political Power should not be granted to Papists.
By Samuel Wix, A. M. F. R. & A. S., Vicar of St. Bartholomew the Less, London. 8vo. pp. 16.
Rivingtons. 1822.

THE Socratic mode of reasoning, in which an artful disputant by drawing small concessions from an incautious adversary, at length reduces him to the alternative of retracting what he had previously allowed, or of assenting to a proposition, which in its full force and extent he would have no hesitation in denying, affords no unsuitable illustration of the popular argument in favour of Catholic emancipation as it is posterously called. There were times in which many penal statutes were in force against the Catholics, and when they laboured under many rigorous and severe restrictions. These statutes have been repealed, and these restrictions have been

moved; and if either were still in force, the warmest advocates of the Protestant ascendancy would feel no repugnance in seeing them mitigated and rescinded. But in the present day, the Catholic enjoys as full toleration in his faith and worship, and is as secure in the possession of his property, as the most favoured of his Protestant brethren. The Catholic freeholder has obtained the elective franchise; the Catholic peer is permitted to approach his Sovereign; the highest offices in the Army and the Navy are given as the rewards of Catholic valour and enterprise; and in the debate of the last year upon the Catholic question, it was intimated, with very little reserve, that the only offices which it is wished to retain exclusively in Protestant hands, are the seats in Parliament, and in the Privy Council, the office of the Judge, and the Colonial Governments: nor is it improbable that a measure, conceding to the Catholic every privilege and immunity, which is enjoyed by the Protestant, with these few exceptions, would be suffered to pass in silence, or would be opposed without effect.

But what has been the effect of these liberal concessions? The same as is wont to follow the concessions of the unwary adversary with the Socratic reasoner. His past concessions are made the ground of future demand, and the chief argument which is urged in favour of the proposed admission of Catholic Peers to the Upper House, and which has made but too much impression on the minds of some men, is, that it is necessary for the preservation of consistency, to grant this inconsiderable favour; and that it is the height of inconsistency, after more important concessions have been made, to refuse it. There is little difficulty in repelling this argument, and in shewing, that at least upon the present occasion, the adversaries of the measure are not justly chargeable with incon-

sistency, and that its advocates alone are inconsistent.

The Catholic peer has been admitted to the audience of his Sovereign, and thence it is inferred that he should be restored to his hereditary seat in Parliament. It would be as just to conclude, from these premises, that he should be eligible to sit in the Privy Council, to which the present measure does not however propose to introduce him. But with what consistency shall the Catholic peer be admitted into Parliament, while the commoner remains in his state of exclusion; for if the Catholic peer has been invested with the right of electing his representative, though that representative may not be of the Catholic persuasion, nor is it in contemplation to remove the disqualification. It would be useless to deny that there are anomalies in these concessions and exclusions, but they are such anomalies as will continue until an emancipation, more complete than any which the Protestant advocate has hitherto been called to disclaim, shall be effected. Let the proscriptions of a caste, as they are called, be removed; let the doors of the Parliament and the Council be thrown open to the Catholic; let him govern the Colonies, and administer the laws of England: the anomaly will still exist. It will then be asked, is it consistent to permit the Catholic to make and to administer the law, and as a responsible Minister to advise the Sovereign, and at the same time to be afraid of the intrigues of a Catholic Consort, to be alarmed by the visionary dangers of a Catholic succession, or to give to every other person in the state free permission to choose and to change his religion, and to bind the Sovereign alone in the bonds of Protestantism. If it be inconsistent to exclude any one person from exercising the offices of the State, and if such exclusion con-

veys an imputation on the character of the Roman Catholic religion, the inconsistency will not be abated without an unqualified admission of the Catholics to the highest as well as the lowest offices of the State, or in their strict exclusion from all offices, which involve the possession of political power.

In the English Constitution the civil and military powers are entirely distinct and separate: the soldier is the servant, not the ruler of the State. No argument can therefore be drawn from the unrestricted promotion of Catholic officers, in the concession of which all parties acquiesced in favour of the admission of Catholics to political offices.

This measure does not therefore implicate the consistency of the adversaries of Catholic emancipation, or pledge them to complete the work which has been begun. It is not necessary to allege, that some of the measures which have been carried, have been carried by majorities in Parliament, after vigorous opposition and debate. With the exception, perhaps, of the elective franchise, the adversaries of the Catholic claims do not object to what has been done, or entertain the most distant wish that any part should be superseded or repealed. They rejoice that their Catholic brethren are protected in the public profession of their religion, and in the enjoyment of their private rights; but in the recollection of the antient abuses of political power, in the hands of Catholics, and in the full conviction of the peculiar advantages of a Constitution exclusively Protestant, they are and ever have been consistent in the reservation of political power; nor can they contemplate without alarm, the idea of a Protestant King advised by Catholic counsellors, or of the government of a Protestant Church and nation by Catholic ministers and legislators. They are ready to concede, and they have conceded many minor

points to their Catholic brethren; but while all history reminds them of the intrusive and busy zeal of the Papacy, there is no subtlety or address which can bring them to consent to the main proposition, that the Protestant ascendancy is not necessary as well as worthy to be held fast; and that there is no danger in conveying political power to Catholic administration.

If the adversaries of Catholic emancipation are consistent in what they withhold, they are also liberal in what they grant. They have conceded and are willing to concede all in which the great body of the Catholics are concerned;—the rights of conscience, full security of person and property, and unlimited preferment in the army and navy, in which the merit of the humblest soldier of fortune ought not to be unrewarded. They wish to reserve nothing but some few offices of political power, some few seats in the Parliament and in the Council, to which but very few can aspire, and which none can compass without the advantages of education and a corresponding rank in life. But what has been the conduct of the advocates of the Catholics? On one occasion they petulantly renounced every thing which might have been obtained, because the whole, in which the few only were interested, was not conceded: and on the present occasion, the ostensible object of pursuit is not to benefit the lower or the middle classes of the Catholic population, not to elevate the Catholic peasant, the Catholic trader, or the Catholic gentleman, but to throw open the House of Lords to seven individuals, who alone have an hereditary claim, and whose claims as they may seem to involve personal objections, than which nothing can be more unjust, it is most indelicate to discuss. It is for such consistency and liberality as this, that the adversaries of this innovation on the Protestant Constitution of England are to be

branded with the ignominious epithets of illiberal and inconsistent.

The strong ground on which consistent Protestants argue, that political power cannot be conceded to Papists is, that they do not hold with their Protestant brethren, the sole supremacy of the Sovereign; but admit, under various modifications, the supremacy of the Pope of Rome, to whom they bear a conscientious allegiance. The independent and complete sovereignty of the King was maintained, and the intrusive authority of the Pope was proscribed, in various statutes of *provisors* and *premunire* passed before the Reformation, and have been subsequently confirmed in the oaths of abjuration and supremacy, which as a barrier to political power, it is now sought to remove. In opposition to this and to every similar attempt, it is concisely and conclusively argued by Mr. Wix :

" *Political Power* ought not to be granted to Papists:

" Because *religious toleration*, which according to our constitution is allowed to every British subject, does not imply the grant of *political power*.

" Because the grant of *political power* to persons, acknowledging a *Supremacy* out of the kingdom, endangers British Independence, and is inconsistent with a due regard to that supremacy of government over this realm, which is the just and undoubted right of the King of England.

" Because the *papal supremacy* is an usurpation in this country, which was originally free from any foreign control.

" Because history informs us of the evils which have arisen to independent states from the exercise of the *papal supremacy*,

" Because *papal supremacy* has ever been exerted when opportunity has offered to accomplish its own spiritual and temporal concerns, without regard to the wishes of the ruling powers—so creating *schism* in religion and *disaffection* in politics.

" Because such is the zeal of Papists to extend their opinions and acquire prominence, that no concession can satisfy them short of surrendering to them a Papal king on the throne.

" Because in the mutability of human affairs, the powers of the Pope may again become of commanding influence over the different states of the world.

" Because the grant of *political power* to persons maintaining the unscriptural tenets and usages of the Church of Rome, is acting contrary to the admonition of being 'zealously affected in a good thing,' and striving to hold fast the purity of faith." P. 11.

In these reasons, and in the brief observations by which they are introduced we cordially concur. Our endeavour has been to expose a popular delusion, by which the Socratic advocates of a pretended emancipation impose upon the unwary, and through assumed and arbitrary charges of inconsistency, lead them to form a partial judgment of the anomalies inseparable from the partial admission of Catholics to political power, and of the true wisdom and consistency with which their entire exclusion is maintained. We are persuaded that nothing has hitherto been done, and we trust that nothing will be done which shall involve the consistency of withholding any part of *political power* from Catholic administration.

MONTHLY REGISTER.

Society for Promoting Christian Knowledge.

THE Anniversary Dinner of this Society was held on Thursday, the 6th day of June, at the Freemason's Hall, Great Queen Street. The Lord Bishop of London in the

Chair. There were present the Archbishop of Dublin, the Bishops of Llandaff and Exeter, Lords Kenyon and Bolton, Sir Christopher Robinson, Sir Charles Long, Sir Robert Vaughan, the Dean of Chichester, the Archdeacons of London, Middlesex, Durham, St. Albans,

Mr. Justices Park and Richardson, and a very respectable number of other Members of the Society. Many of the Secretaries and Treasurers of the District Committees of the Society were present.

The total Number of Bibles, &c. distributed on the Terms of the Society, and gratuitously, is,

Bibles *.....	32,085
New Testaments and Psalters ..	54,270
Common Prayers	90,855
Other Bound Books	81,943
Small Tracts, half-bound, &c. ..	822,374
Books and Papers, issued gratuitously	140,855
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Total	1,222,382

The receipts of the Society during the past year amounted to £56,021. 5s. 3d. and the expenditure to £53,703. 10s. 1d.

National School Society.

THE Annual General Meeting of this Society, took place at the Central School, Baldwin's Gardens, on Wednesday, June 5, where a numerous and highly respectable attendance took place.

Among the company were the following persons of distinction: The Archbishops of Canterbury and York; Bishops, of London, Exeter, Llandaff, Chester, Worcester, Salisbury, and Bangor; Lords, Kenyon and Calthorp; Archdeacons, Goddard, Pott, Prosser, Cambridge, Watson, and Cotton; Deans, of Chester and Chichester; Messrs. Wilberforce, M. P. Butterworth, M. P. Round, M. P. &c.; Sir J. Langham, Sir R. Abercrombie, Sir F. Ommaney, M. P.; Drs. D'Oyley, Yates, Sutton, Moore, Sheppard, and Walmsley; J. Watson. Esq. &c. &c.

The Archbishop of Canterbury in the chair.

From the Report it appeared, that during the last year, the ave-

rage attendance of boys, at the Central School, amounted to 493, and girls, 232.

In the course of last year various Schools had been supplied with masters and mistresses, and their system has been conveyed to various missionaries in foreign parts, teachers in classical schools, and in the higher circles of society. Eighty-two new Schools have been formed in the past year, but thirteen have ceased in consequence of the peculiar state of the times. The total number of Schools in union is 1790, and the children under a system of education amount to nearly 250,000. At New Brunswick and Bombay the number of scholars, Christian and natives, amount to 1023. It also appeared that 79 grants have been made to erect new Schools, and 3,425*l.* have been expended.

The Report concludes by stating, that the funds are not in that affluent condition required by the Institution, in consequence of its late extreme demands, but trusts its future success will be established.

Thanks were voted to his Grace the Archbishop of Canterbury, to the General Committee, to Joshua Watson, Esq. the Treasurer, to Dr. Walmsley, the Secretary, and to Dr. Bell: and, after several appropriate speeches had been delivered, the Meeting separated.

CHURCH BRIEFS.

It is known that a Committee of the House of Lords has been appointed to take into consideration the best means of improving the collections upon Church Briefs. The public attention was drawn to this measure in the resolutions adopted by the magistrates assembled at the Quarter Sessions for the county of Stafford, in the year 1820, and the object was pursued in a bill introduced in the last sessions into the House of Commons, and after some consideration withdrawn by Mr. Littleton the Chair-

* A *fifth* Edition of the Society's Family Bible is now publishing in Parts.

man of the Quarter Sessions, and Representative of the county in Parliament. The report of the committee of the House of Lords has not yet been printed, but it is understood to recommend in preference to a general annual collection, accompanied by a statement of the benefits produced by the collections of the preceding year, which is advocated by high authorities, that briefs shall in future be confined to dioceses. The advantages of this plan are, that it will reduce the expense of the distribution of briefs, and consequently of collections, and that it will excite an increased interest in favour of churches situate in the diocese in which the collection is to be made. It is further intended to give a compensation to the patentee, who is interested as a clerk of the briefs, by means of surplus contributions which have been received for some old fire briefs, and some small outstanding balances which are due on some old Church briefs, for which no claimants can be found, and which are now invested in Exchequer bills, by the direction of the Lord Chancellor: and it is hoped that the bishops will be able to make arrangements in their respective dioceses, by which the expenses of receiving the collections may be considerably reduced.

The examination of Mr. Littleton before the committee of the House of Lords will remove many popular misapprehensions on the subject of briefs, and will explain the measure of last year.

Extracts from the Evidence given before a Committee of the House of Lords, upon Church Briefs. 29th March, 1822.

Lord Kenyon in the Chair.

Edward John Lyttleton Esq. a Member of the House of Commons, attending, is called in, and examined as follows:

"Have the Goodness to state what Course you consider the most expedient to

adopt in framing a Bill so as to make the Collection of Briefs most productive?

"If I am asked, what Course in my Opinion would make a Collection by Briefs most productive, I presume that I must confine my Attention, in some Degree, to the present System; but I would premise, that to secure a general Subscription throughout England and Wales, for the Purpose of promoting the Repair, the Enlargement, and perhaps the Building, in populous Districts, of additional Churches, it would be far more advisable to abolish the present System altogether, and to substitute in lieu of it an annual Collection. I last Year introduced into the House of Commons a Bill, the Object of which was to remove those Misconceptions under which the present System labours, and to introduce such Provisions as would ensure a more regular Distribution of Briefs, reading of the same in Churches, and Collection upon them. I thought that this Object could not be better secured than, in the first Place, by ascertaining whether it were practicable to do away the Fees now paid, not as generally supposed to the Lord Chancellor himself, but to his Secretary, to the Holder of the Patent Office, and to the Registrar who stamps the Briefs. I experienced, on the Part of the Lord Chancellor himself, every Attention which I could have expected; his Lordship expressed his perfect Willingness to concur in any Measure that might be thought advantageous in this Respect. I afterwards saw Mr. Humphrys, who is the Clerk, and Mr. Nares, his Lordship's Secretary of Briefs; but I do not think that I saw the Registrar. I proposed, with respect to Mr. Humphrys, an Arrangement which your Lordships Committee will find in an amended Bill, of which I beg Leave to offer you a Copy; your Lordships will there find a Clause enabling Mr. Salt to apply for the Benefit of the Clerk of Briefs, a Surplus which had accrued on some few former Briefs, and which had long remained in his Hands unappropriated, in consequence of the Act of Queen Anne containing no Provision regarding any Surplus which might accrue, and which Surplus had been laid out by Mr. Salt, under the Lord Chancellor's Directions, till Parliament should make some Provision respecting it. Mr. Salt and myself had conceived that it would be right to calculate, on the Average of Years what had been the Value of Mr. Humphrys' Place, and it was ascertained, on reference to Mr. Humphrys' Age, that the Place might be considered to be of the value of 2,033*l.* 6*s.* 8*d.* I should here

state, that Mr. Humphrys' Son having been put in the Reversion of his Patent, it was necessary to ascertain the Value of his Life also. With respect to the Secretary of Briefs, we thought it just and right to propose that no greater Fee should be allowed or paid to him for the Lord Chancellor's Fiat than 1s. 6d. for each County where it was read, instead of a Fee of 3s. 4d. which had been before allowed. I was extremely sorry to propose this Arrangement in respect of Mr. Nares, because I did not see the Means of providing for him that Compensation to which I conceived him entitled; but the kind Manner in which the Lord Chancellor had been pleased to speak respecting Mr. Nares, and respecting his equitable Right to expect some Remuneration for the Deduction made in his Fee, induced me to hope that his Lordship might seize some Opportunity of recompensing him for the Loss of it. With respect to the Registrar, who stamps the Briefs, it did not occur to me that he had the same Claim for Remuneration. I cannot now accurately remember all the Circumstances relative to the Value of the Proceeds of this Office; but I remember perfectly well, that it did not occur either to Mr. Salt or myself, or to any other Parties who had examined the Matter, that the Registrar's Claim was of the same Nature with that of the other Parties. I accordingly proposed to leave out of the Bill I had introduced, altogether, the Obligation to have Briefs stamped, merely substituting, in lieu thereof, a Mark which your Lordships will find mentioned in the Bill; these were the principal Arrangements proposed for the Purpose of meeting the principal Objections so universally, and, as I thought, so justly, made to the present System of Briefs, with respect to the Charges upon them. The next Subject which called for my Attention was, the Charge made by the Collector on the Distribution of Briefs, or the Dispersion of them throughout the Kingdom; and I must here do myself and Mr. Salt the Justice of saying, that I think his Conduct by no means deserves the Strictures which I have frequently heard applied to it, no doubt under a very false Impression respecting the Circumstances of the Case; for instance, Mr. Salt has no Office whatever, he is merely Collector to those Briefs which the Parties entitled to the Briefs shall choose to put into his Hands; he is allowed by Law on such Briefs a Remittance of Five-pence on each Brief returned; but at no Time has Mr. Salt ever taken the whole Amount of the Remittance so allowed him; I believe he has

never received more than Four-pence on each Brief. The next Object was, to introduce into the Bill compulsory Regulations for a more regular Distribution of Briefs, reading the same in the Churches, and Collection upon them; perhaps it will save your Lordships' Time, if I content myself with referring your Lordships to the Provisions introduced into the Bill upon that Subject; but it appeared to me extremely desirable to introduce a Clause, to which I beg leave particularly to call your Lordships' Attention, for a more regular Collection upon them; it is in Page 3 of the Print. In very few Churches, as far as my Information goes, has this Collection ever been made in a regular Manner, or in a Manner, I presume, contemplated by the Law; very seldom has any Collection been made at all in the Church; sometimes a Plate has been held at the Door, more as a Matter of Form, in order to satisfy the Intentions of the Law, than for any other Purpose; for seldom have Subscriptions (when the Collection has been made in such a Manner) been of any Amount. The present Law requires that Subscription should also be made from House to House, but this, I believe, is also generally omitted. I therefore thought it right to introduce a Clause enacting the precise Time at which the Collection should be made, namely, either before or after the Communion Service, and directing Plates to be carried into every Pew in the Church; and that a Collection should also be made from House to House of the Members of the respective Congregations or Parishes, if the Briefs should require the same, but not otherwise. I also conceived that there could be no Impropriety in providing, that the Churchwardens should be allowed to subscribe the Sum of 2s. 6d. out of the Church Rates; my Reason for doing this was, that a very general Practice had prevailed of contributing a Shilling, or some small Sum, out of the Parish Rates, a thing in itself illegal; and as I still conceived, that were the Machinery of the Law to remain the same, it would still be subject to be treated with that Neglect which had been the Ruin of the System altogether; that the most effectual Way of securing from it some Benefit would be, to give this Permission to the Churchwardens. There being 10,000 Copies distributed of each Church Brief, a Subscription of Half a Crown on each of those Briefs returned could not fail to have procured a Sum, not only adequate to the Purposes required in the Brief, but probably would have also furnished a Surplus. I have found, on Conversation with several

Parties in different Parts of the Kingdom who have interested themselves in this Matter, and from the very general Correspondence which the Circumstance of my having introduced a Bill upon the Subject drew upon me, that Part of the general Feeling of Repugnance to contribute arose from a very natural Mode of reasoning, that if each Individual were to contribute, even in the smallest Amount, there would naturally accrue a Sum larger than that required for the Brief; therefore, to meet this Objection, and to render that Feeling useful to the Object of Briefs, I also introduced a Clause directing the Collector to pay over any Surplus, either to the Governors of Queen Anne's Bounty, to be by them applied for the Purposes of that Charity, or to the Commissioners acting under the Act of the 58th of His late Majesty, intituled "An Act to promote the building of Churches." I thought that either of those Objects would be very popular; the latter, no Doubt, would have been most so, because, I think, there exists in the Country a very strong Feeling indeed respecting the Necessity of enabling our Church Establishment to cope with the increasing Population; but I introduced the Governors of Queen Anne's Bounty, also thinking that that Object might have some Influence with the Clergy, by inducing them to pay more Attention in reading the Briefs. Those were the principal Arrangements I proposed; but I am sorry to say, notwithstanding considerable Labour which I have taken to remove the Misconceptions which existed, and to put the Matter in a fair Light, my Efforts seemed by no means likely to be successful; and I very much doubt whether, as long as the present Machinery is retained, the Prejudice which has now existed so long against it can be removed. I should therefore greatly prefer, in considering the best Means of altering the System, that which should be in Form the furthest removed from the present Plan; and my own Reasoning upon the Subject has led me to take the same View which I find, from my Correspondence upon it, has been a very general one: that an annual Collection made on a Report of Commissioners constituted for that Purpose, would be infinitely more likely to succeed than any other, especially if, in addition to the present Objects of repairing and rebuilding Churches, there were added the more necessary one of building additional Churches in populous Districts.

Have the Goodness to describe to the Committee the particular Course which you think it desirable to pursue with res-

pect to the preparing and notifying this Statement by the Board of Commissioners?

I have never matured, in my own Mind, any Plan for that Object; but if I may briefly state what had occurred to me, I should say, that the best Mode of effecting it would be, to allow Parishes requiring either additional Churches, or whose ancient Churches might stand in need of repair or rebuilding, to send in to the Commissioners, in the Course of One Year, their Application; and I would then recommend that, in the Course of the next Year, a Report should be drawn up referring to all those Applications, and that, on the reading of such Report in the various Parishes of the Country, a Collection should be made. I have no Doubt that the Personages of whom this Committee is composed are more competent than any others to devise the most effectual Plan for the Distribution of such a Report, and for a Collection to be made upon it.

"In any Communications you have had with Persons on the Subject of Collections by Brief, what has been the general Opinion expressed as to the most desirable Mode of Proceeding, so as to obtain the largest possible Collection?"

"In the first Place, I may say that, with very few Exceptions, all Parties have concurred in condemning the existing Law; they seem divided, as to the best Substitute, into Two Parties, one being for confining the Distribution and Collection to the Dioceses, and the other being in Favour of a general annual Collection. For my own Part, I have very great Doubts respecting the Efficacy of a Diocesan Plan; great Part of the present System, I conceive, under such a Plan, must be retained; and the Object which I should most strongly recommend to be kept in view would be, an entire Abolition of the present System. There is no Doubt, however, that under a Diocesan Plan, the Clergy might be influenced to increase their Exertions much better than under the present.

"What appears to be the general Impression on the Minds of those with whom you have communicated, as to whether a Diocesan Collection, or one general annual Collection, would be preferable?"

"I should say, that the average Feeling in the Minds of those with whom I have communicated upon the Subject seems to be in Favour of a Diocesan Plan, as compared with the present Plan.

"In Favour of which is the Balance of Feeling, whether a Diocesan Collection, or a general annual Collection?"

"I should say decidedly in Favour of a general annual Collection.

"Are you able to state, with respect to that general Opinion, whether it prevails more with respect to the Laity or the Clergy with whom you have communicated

"I should say more with respect to the Laity. It has One very evident Advantage, that whereas on an Average now there are Eleven Briefs a Year, there would then be only One Collection made, and supposing the Scale of Expence of the present Plan to be retained, it would of course be done at One Eleventh Part of that Expence, or nearly so.

"Can you state whether any Difficulty occurs to you with respect to the Expence of Collection by Briefs, in case no Briefs should henceforth be issued on account of Fires or Inundations?

"Undoubtedly, if Briefs for Fires and Inundations should be abolished, I conceive, it would be impossible for any Collector to conduct the Distribution of Church Briefs at the present Rate of Charge; and I have learned from the Enquiries I have made, principally from Mr. Salt, in whose Veracity I have the greatest Confidence, that were it not that he is a Banker, and, consequently, is enabled to avail himself of the Services of the Clerks in his Establishment, he could not undertake the Distribution and Collection upon 10,800 Church and Fire Briefs at the present Rate of Charge; he assures me, that he conceives he should be a Loser by it.

What do you think with respect to the Propriety of continuing to collect Money by Briefs for Fires and Inundations?

I cannot have received fewer than between Three and Four hundred Letters, upon the Subject of Briefs, during the last Year; and it so happens, that most of those Letters, I should think the Majority of them, have referred to the Subject of Fire Briefs; and I do not remember any one Instance in which the Party writing did not concur in the Propriety of abolishing them. I speak of Laymen as well as of the Clergy. It seems to be a general Opinion, that the valuable Institutions for effecting Insurances in every Part of the Kingdom have, since the Act of Queen Anne, superseded the Necessity of issu-

ing Briefs for such a Purpose; and I do not remember, in the Course of any Objections which I heard made in Parliament, or by Members of Parliament out of Doors, to any Parts of the Bill I introduced last Year, that any one objected to the Circumstance of Fire Briefs having been omitted in that Bill; on the contrary, it was universally approved of.

"Will you have the Goodness to state your View as to the Manner in which the annual Collection might be conducted?

"I have an Opinion only on the Principle of such a Measure; I have not at all digested any Detail.

"Have the Goodness to state your Reasons why you observed, that a great Part of the present National System must be retained under the Diocesan Plan, but would not under the general annual Collection?

"I have before stated, that I have not digested any Plan for a general annual Subscription, and perhaps, therefore, it would have been more correct had I said, that it might not be necessary to retain any Part of the present Plan.

"If there are Twelve Collections in a Parish, do not you think there would be a larger actual Collection than if there was only one for the same Object in the Course of the Year?

"I have not the slightest Hesitation in saying, that if the Public could be satisfied that all the Charges to which they conceive the present System is unjustly subject, were done away, a single Collection would be Ten-fold larger than the aggregate of Ten Collections; that is my decided Opinion. I feel very desirous, before I withdraw, of stating, that as much has been said relative to the Conduct of Mr. Salt, the Collector, having given myself great Trouble to examine his Books, and to ascertain the Facts, I have never discovered any the slightest Inaccuracy, either in his Account or his Conduct; on the contrary, he has exhibited the greatest Anxiety to have the System improved; and, I am confident, will not retain it if it is continued on its present Footing; he is a Person of very large Property, and the Emolument of it is not an Object to him."

ECCLESIASTICAL PREFERMENTS.

[By accident, an incorrect list of the appointments to the vacant Irish Prelacies was inserted in our last Number—the following, however, may now be relied on.]

The right hon. lord JOHN GEORGE DE LA POER BERESFORD, Lord Archbishop of Dublin, to the Archbishoprick of Armagh, and Primacy of all Ireland.

The right rev. Dr. WILLIAM MAGEE, Lord Bishop of *Raphoe*, to the Archbishoprick of *Dublin*.

The rev. Dr. LAURENCE, Canon of *Christ Church*, and Regius Professor of *Hebrew*, at *Oxford*, to the Archbishoprick of *Cashel*.

The rev. Archdeacon BISSETT, to the Bishoprick of *Raphoe*.

Briscall, S. late fellow of *Brasenose college*, to the rectory of *St. Mary South, Kelsey*, with *St. Nicholas, South Kelsey*, annexed, in the county and diocese of *Lincoln*; patron, the LORD CHANCELLOR.

Campbell, Charles, to the rectory of *Bulchamwell*, alias *Bycham All Saints*, with the rectory of *Shingham*; also to the vicarage of *Weasenham All Saints*, and the vicarage of *Weasenham St. Peter*, in *Norfolk*.

Chevalier, Temple, M.A. fellow and tutor of *Catharine Hall, Cambridge*, to be lecturer of *Great St. Andrew's parish, Ipswich*.

Colson, J. M. jun. to the rectory of *Peatling, Leicestershire*.

Corfield, Richard, to the rectory of *Upton Parva, Salop.*

Deane, William Henry, B.A. to the rectory of *Hintlesham, Suffolk*; patron, WILLIAM DEANE, esq. of *Alton Hall, in Stutton*.

Gleig, G. R. perpetual curate of *Ash, Kent*, to the rectory of *Ivy Church*, void by the resignation of the archdeacon of *Canterbury*.

Grimes, George Dixwell, M.A. and fellow of *Merton college, Oxford*, to the vicarage of *Emildon, in Northumberland*; patrons, THE WARDEN AND FELLOWS OF THAT SOCIETY.

Heming, George, M.A. to the rectory of *Thunderley, Essex*.

Lowther, Henry, to the rectory of *Bolton, Cumberland*.

Leiceston, Oswald, curate of *Altrincham, Cheshire*, to the vicarage of *Harlington, Bedfordshire*; patron, JOHN COOPER, esq.

Nicol, Alexander, M.A. of *Baliol college*, to a canonry of *Christ church*, and the regius professorship of *Hebrew*, both vacated by the promotion of Dr. Laurence, to the archbishopric of *Cashel*.

Oakley, Herbert, chaplain to the Bishop of *London*, collated to the rectory of *Weeley, Essex*; patron, the BISHOP OF *LONDON*.

Paul, Robert B. M.A. fellow of *Exeter college*, to be one of the domestic chaplains to the earl of *Falmouth*.

Silver, Thomas, D.C.L. to the vicarage of *Great Stoughton, Huntingdonshire*; patrons, THE PRESIDENT AND FELLOWS OF *ST. JOHN'S COLLEGE, OXFORD*.

UNIVERSITY OF OXFORD.

Degrees conferred May 25.

MASTERS OF ARTS.—Daniel Cave, esq. *Exeter college*, grand compounder; rev. William Boycott, demy of *Magdalen college*; rev. W. Roch, exhibitor of *Trinity college*; rev. John Bonham, *Brasenose college*.

BACHELORS OF ARTS.—Sir Alexander Malet, bart. *Christ church*, grand compounder; Charles Harbin, scholar of *Wadham college*; Bryan Taylor Nurse, *Queen's college*; Alexander Poole, *St. Edmund hall*; Charles Richard Ward, *Magdalen hall*; James Linton, demy of *Magdalen college*; Carew A. St. John Mildmay, *Oriel college*; Robert Green Rogers, *Oriel college*; John Stuart Wortley, *Christ church*; David Frederic Markham, *Christ church*; William Mayd, *Exeter college*; Charles Moffat, exhibitor of *Brasenose college*; William Henry Walton, *Brasenose college*; John St. Vincent Bowen, *Brasenose college*; John Lloyd Phillips, exhibitor of *Brasenose college*; honourable Alfred Curzon, *Brasenose college*; Archer John Langley, *University college*; Richard Mayo, law exhibitor, *St. John's college*; George Dandridge, *Worcester college*; John Owen, *Worcester college*; Thomas K. W. Harries, *Jesus college*.

The whole number of degrees in Easter Term was: B.D. 2—M.A. 28—B.A. 66—Matriculations, 87.

On Thursday last, the first day of Aet Term, the following degrees were conferred:—

DOCTORS IN DIVINITY.—Rev. Ashhurst Turner Gilbert, principal of *Brasenose college*; rev. John Birt, *Christ Church*.

MASTERS OF ARTS.—Henry William Buckley, fellow of *Merton college*; William Heald Ludlow, esq. barrister at law, *Queen's college*; the hon. Adolphus Frederic Irby, *St. Mary hall*; Joseph Haythorne, *St. Mary hall*; rev. Edward Brown, *Magdalen hall*; rev. Bernard John Ward, *Trinity college*; rev. Thomas Lambard, student of *Christ church*; rev. Charles Henry Cox, student of *Christ church*; the hon. and rev. Henry Alfred Napier, *Christ church*; David Denne, *Exeter college*; rev. John Baron, *Brasenose college*; Francis Stonehewer Newbold, fellow of *Brasenose college*; Marmaduke Vavasour, *Brasenose college*; rev. Hugo Moreton Phillips, *Worcester college*; rev. William Henry Mordridge, *Jesus college*; rev. John Sinclair, *Pembroke college*.

BACHELORS OF ARTS.—William Batchellor, *St. Alban hall*; Thos. Simpson Evans, *St. Alban hall*; George St. John, *Wadham college*; John Olive, *Wadham*

college; Thomas Hartsborne Harding, *Wadham college*; Christopher Milnes, *Lincoln college*; Henry Brown, *Queen's college*; Thomas Smith, *Queen's college*; Peter French, *Queen's college*; John William Goodday, *Queen's college*; George Radcliffe, *St. Mary hall*; John Percy Elliott, *St. Mary hall*; Richard Ballard Phillips, *Magdalen hall*; Thomas Sayer, *Magdalen hall*; Richard Colston Phelps, *Trinity college*; Gustavus Ludovic Hamilton, *Trinity college*; Richard Basnett, *Trinity college*; Edward Bouverie Pusey, *Christ church*; Stuart Majendie, *Christ church*; Geoffrey Joseph Shakerley, *Christ church*; Henry Norman, *Christ church*; Dudley Montagu Perceval, *Christ church*; John Wood, *Christ church*; Reginald Pole, *Exeter college*; Henry Bollanden Bulteel, *Brasenose college*; William De Capell Brooke, *Brasenose college*; Thomas Maude, *University college*; James Ashmore, *University college*; Gibson Stott, *University college*; William Stevenson Scholey, *St. John's college*; Albert Jones, *St. John's college*; William Pyne, *Pembroke college*.

June 6.

MASTERS OF ARTS.—George Rooke, fellow of *Merton college*; rev. George Hemming, *Merton college*; rev. William Robinson, *Magdalen hall*; rev. Henry Ayling, *Magdalen hall*; rev. Henry John Gunning, *Baliol college*; rev. George Edge Larden, *Brasenose college*.

BACHELORS OF ARTS.—Griffith Roberts, *B.A. of Jesus college*, was incorporated from Dublin; the hon. Wm. Wingfield, *Brasenose college*, grand compounder; William Williams, *All Souls college*; Edward Wilson, postmaster of *Merton college*; Charles Hedges, *Lincoln college*; Edward George Simcox, scholar of *Wadham college*; Henry Tull, *St. Edmund hall*; Thomas Coltman, *Brasenose college*; William Stone, *Brasenose college*; Henry Trimmer, *Exeter college*; John Horatio Lloyd, *Queen's college*; Richard Lechmere, *Queen's college*; George Sercombe Lake, *Queen's college*; Thomas Stringer, *Queen's college*; Robert Howlett, *Pembroke college*; William Wilkins Gale, *Pembroke college*; William Weld, *St. John's college*.

June 13.

MASTERS OF ARTS.—Rev. John Hilton, *University college*, grand compounder; rev. George Peake, *Merton college*; rev. Charles Eckersall, *Corpus Christi college*; William Whitmarsh Phelps, scholar of *Corpus Christi college*; William King, scholar of *Corpus Christi college*; Edward Tew Richards, scholar of *Corpus Christi college*; rev. Edward Warren Caulfield, *Queen's college*; rev. John Bampfylde Daniell, *Christ church*.

REMEMBRANCER, No. 43.

BACHELORS OF ARTS.—John Alexander Wilson, *Queen's college*; William Airey, scholar of *Queen's college*; Henry Rookin, scholar of *Queen's college*; Joseph Ballantine Dykes, scholar of *Queen's college*; George Deane, *St. Mary hall*; Peter Pering, *Oriel college*; Henry Palmer, *Christ church*; William Horne, *Christ church*; George R. M. Ward, *Trinity college*; Matthew Carrier Tompson, *Trinity college*; Henry Allen, *Trinity college*.

June 19.—In full convocation in the Theatre, the commemoration of the founders and benefactors of the University was holden, when the following honorary degrees of D. C. L. were conferred:—Sir John Croft, of *Cowling hall*, *Yorkshire*, bart. kn. of the Portuguese order of the Tower and Sword, *F.R.S.*; Richard Heber, of *Hodnett*, *Shropshire*, esq. *M.A. of Brasenose college*, and one of the representatives in Parliament for the University; Lieutenant General Wood; William Owen Pugh, esq. of *Nantglyn*, *Denbighshire*, *F.A.S.*; John Scandrett Harford, esq. of *Blaise Castle*, *Gloucestershire*.

June 20.

BACHELOR IN DIVINITY.—Rev. Chas. Thorp, *M.A.* and late fellow of *University college*.

MASTERS OF ARTS.—Robert Fitzhardinge Jenner, *Exeter college*; rev. William Wood, *Exeter college*; rev. John Wynne, *Queen's college*; rev. James Feild, *Queen's college*; rev. John Alington, *Baliol college*; rev. Joseph Cooke, *Magdalen hall*; rev. Philip Pering, *Brasenose college*; rev. John Williams, student of *Christ church*; hon. and rev. Henry Edward John Howard, *Christ church*; rev. Walter Jones, *Jesus college*.

BACHELORS OF ARTS.—Sidney William Cornish, *Exeter college*; James Thomas Duboulay, *Exeter college*; Joseph Simpson, *Queen's college*; Robert Hopton Smith, *Queen's college*; Hon. Everard Robert Bruce Feilding, *Oriel college*; Thomas Woodward Gardner, *Christ church*.

May 30.

The rev. John Williams, *B.A.*, scholar of *Jesus college*, was elected fellow of that society; rev. Charles William Stocker, *M.A.* fellow of *St. John's college*; rev. C. Atmore Ogilvie, *M.A.* fellow of *Baliol college*; and the rev. Charles Miller, *M.A.* demy of *Magdalen college*, were approved in convocation as masters of the schools.

May 31.

The prizes for the present year were adjudged to the following gentlemen:

The Chancellor's Prizes.—"Alpes ab Annibale Superatæ."—Latin verse, to Mr. J. Curzon, *Brasenose college*.

"On Moral Evidence," an English

3 L

Essay, to Mr. W. A. Shirley, *New college*.

"An revera prævaluerit apud Eruditiones Antiquorum Polytheismus," a Latin Essay, to Mr. J. B. Otley, *Oriel college*.

Sir Roger Newdigate's Prize.—"Palmyra," English Verse, to Mr. A. Barber, *Wadham college*.

June 6.

The Rev. Thomas Grantham, *M.A.* fellow of *Magdalen college*; and the rev. J. Anthony Cramer, *M.A.* student of *Christ church*, were approved in convocation as public examiners, in the room of two who go out of office.

The names of those candidates, who at the close of the public examination this term, were admitted by the Public Examiners into the first and second classes of *Literæ Humaniores* and *Disciplina Mathematica et Physica* respectively, according to the alphabetical arrangement in each class prescribed by the statute stand as follow:

In the First Class of *Literæ Humaniores*.

Hon. Philip Henry Abbot, *Christ church*; John Campbell, *Baliol college*; Edward Denison, *Oriel college*; Richard Greswell, *Worcester college*; John Horatio Lloyd, *Queen's college*; Dudley Montagu Perceval, *Christ Church*; Edward Bouverie Pusey, *Christ church*; William Stone, *Brasenose college*.

In the First Class of *Discip. Mathemat. et Phys.*

Hon. Philip Henry Abbot, *Christ church*; Samuel Richard Bosanquet, *Christ church*; Richard Greswell, *Worcester college*; John Horatio Lloyd, *Queen's college*.

In the Second Class of *Literæ Humaniores*.

Samuel Richard Bosanquet, *Christ church*; William Buller, *Worcester college*; William Henry Butler, *Christ church*; Sidney William Cornish, *Exeter college*; James Davis, *University college*; John Manuel Echalaz, *Trinity college*; Thomas Evans, *St. Alban hall*; William Gresley, *Christ church*; John Archer Langley, *University college*; Sir Alexander Malet, bart. *Christ church*; Richard Mayo, *St. John's college*; Nicholas Pearse, *Brasenose college*; George Radcliffe, *St. Mary Hall*; Edward George Simcox, *Wadham college*; Robert Vernon Smith, *Christ church*; George R. M. Ward, *Trinity college*; William Weld, *St. John's college*.

In the Second Class of *Discip. Mathemat. et Phys.*

Albert Jones, *St. John's college*; Henry Tull, *St. Edmund hall*; Edward George Simcox, *Wadham college*; George R. M. Ward, *Trinity college*; William Williams, *All Souls college*.

Literæ Humaniores.

William Airey, *Queen's college*; Henry A. S. Atwood, *Queen's college*; Thomas Barlow, *Wadham college*; Thomas Colman, *Brasenose college*; Hon. Alfred Curzon, *Brasenose college*; John Matson Dodd, *Queen's college*; George Alexander Hamilton, *Trinity college*; Chas. Harbin, *Wadham college*; Samuel Jay, *Oriel college*; Thomas Maude, *University college*; John Muckleston, *Christ church*; Christopher Pemberton, *Christ church*; Peter Pering, *Oriel college*; Richard Phelps, *Trinity college*; John Lloyd Philipps, *Brasenose college*; Alfred Roberts, *Trinity college*; Henry Rookin, *Queen's college*; Edward Wilson, *Merton college*.

Discip. Mathemat. et Phys.

Edward May, *Christ church*; William Weld, *St. John's college*.

G. Porter,	} Public Examiners.
J. Keble,	
T. V. Short,	
J. J. Lowe,	

The number of gentlemen to whom testimonials for degrees were granted, but who were not admitted into either of the above classes, amounted to 93.

June 11.—Mr. Francis Russell Nixon and Mr. Henry Thorp, were elected scholars of *St. John's college*; and Mr. Gerard Edward Smith was elected one of Dr. Andrews's law exhibitors of the same society.

June 13.—Mr. Airey, Mr. Rookin, and Mr. Dykes, scholars of *Queen's college*, were elected tabernards of that society on the Michel Foundation.

June 21.—Mr. William Goddard, of *Jesus college*, was elected a scholar of that society.

UNIVERSITY OF CAMBRIDGE.

Degrees conferred May 28.

MASTER OF ARTS.—Rev. Joseph Dewe, fellow of *Queen's college*; William Horton, *St. John's college*.

BACHELOR IN CIVIL LAW.—Charles Pasley Vivian, *Trinity hall*.

BACHELOR IN PHYSIC.—Edmund Lambert, *Pembroke hall*.

BACHELOR OF ARTS.—Edward Blackett, of *St. John's college*.

June 11.

DOCTOR IN PHYSIC.—Cornwallis Hewett, esq. *Downing professor of Medicine*.

BACHELORS IN DIVINITY.—Rev. John Lamb, master of *Corpus Christi college*; rev. John Griffith, fellow of *Emanuel college*; rev. Henry Joseph Taylor, *Emanuel college*; rev. Richard Henry Shuttleworth, *Emanuel college*; rev. Edward Atkyns Bray, *Trinity college*; rev. Edward Hawell, *St. John's college*.

HONORARY MASTER OF ARTS.—The hon. Dawson Massy, *Trinity college*.

MASTERS OF ARTS.—Henry Burnaby Greene, *Corpus Christi college*; Adam Fitz-Adam, *Christ college*.

BACHELORS IN CIVIL LAW.—Henry Bennett, of *Trinity college*; William Colston, of *Trinity hall*.

BACHELOR IN PHYSIC.—George Penrice, of *St. John's college*.

BACHELOR OF ARTS.—Edward Lowe, of *St. John's college*.

May 28.—At a congregation this day graces passed the Senate to confirm the following regulations respecting examinations

Plan of examination before admission ad Respondendum Quæstioni.

1. The examination of the first six classes of the questionists shall remain precisely upon its present footing.

2. At the examination in January 1826, and every subsequent year, the seventh and eighth classes shall be examined, on the first two days, in the Elements of Mathematics, as heretofore; on the third day, in Locke's Essay on the Human Understanding, Paley's Moral Philosophy, and his Evidences of Christianity; and on the fourth day, they shall be required to translate passages selected from the first six books of the Iliad, and of the Æneid; and to answer grammatical and other questions arising immediately out of such passages.

3. In addition to the two members of the Senate who, according to regulations already existing, shall be appointed examiners of the seventh and eighth classes in January 1826, two others, nominated by colleges according to the cycle of proctors, shall be elected by the Senate at the first congregation after October 10, 1825; and so on, in every succeeding year.

4. Whenever an examination for admission ad respondendum Quæstioni shall take place at any other time than that of the general examination in January, such examination shall be conducted by the moderators, with the assistance of the two additional examiners, on principles similar to those laid down in the second regulation.

5. Each of the examiners elected according to the third regulation shall receive 20*l.* from the University chest.

6. The preceding regulations shall not interfere with the composition between the University and King's college.

Plan of Classical examination after admission ad respondendum Quæstioni.

1. On the fourth Monday after the general admission ad respondendum Quæstioni in January 1824, and every subsequent year, shall commence an examination in Classical Learning of such persons as shall voluntarily offer them-

selves to be examined, provided that every person so offering himself shall have obtained an honour at the mathematical examination of the preceding January.

2. At this examination in classical learning, translations shall be required of passages selected from the best Greek and Latin authors, as well as written answers to questions arising immediately out of such passages. No original composition, either in Greek or Latin, shall be required.

3. The examination shall continue four days, the hours of attendance on each day being from half-past nine o'clock in the morning till twelve, and from one till four in the afternoon.

4. The names of those persons who shall pass the examination with credit, shall be arranged in three classes, according to their respective merits.

5. To conduct the examination in 1824, four examiners, appointed by colleges according to the cycle of proctors and taxors, shall be elected by the Senate at the first congregation after October 10, 1823; and so on for every subsequent year.

6. Each of the examiners shall receive 10*l.* from the University chest.

7. The foregoing regulations shall not interfere with the composition between the University and King's college.

May 29.—The members of the Senate assembled to elect a *Professor of Mineralogy*, in the room of the late Dr. E. D. Clarke. J. S. Henslow, esq. *M.A.* and the rev. Francis Lunn, *M.A.* of *St. John's college*, were nominated by the heads of houses. Before the scrutiny commenced a protest was presented by two members of the Senate against the mode of election by nomination, and the rev. Thomas Jephson, *B.D.* of *St. John's college*, was proposed as a third candidate. A large majority of the members of the Senate are understood to have tendered their votes for his election. At the termination of the poll the votes so tendered were not read over by the proctor, and Mr. Henslow was declared duly elected. We understand that a great number of the members of the Senate have resolved to institute proceedings in one of the higher courts, for the purpose of obtaining a decision on this important question.

June 6.—The Chancellor's gold medal for the best English poem by a resident undergraduate, was adjudged to Mr. John Henry Bright, of *St. John's college*.—Subject, *Palmyra*.

June 4.—The rev. Thomas Smith Turnbull, *M.A.* and the rev. Clement Robert Francis, *M.A.* junior fellows of *Caius college*, were elected senior fellows of that society.

June 11.—At a congregation this day the following gentlemen were elected *Barnaby Lecturers* for the year ensuing:—*Mathematical*, J. L. Dampier, M.A. fellow of King's college;—*Philosophical*, J. Hallowell, M.A. fellow of Christ college;—*Rhetoric*, Thomas Watson, M.A. fellow of St. John's college;—*Logic*, Cononop Thirlwall, M.A. fellow of Trinity college.

ORDINATIONS.

June 2.

On Sunday the hon. and right rev. the Lord Bishop of Oxford, held an ordination in Christ Church cathedral, when the following gentlemen were admitted into holy orders:—

DEACONS.—Richard Palmer, M.A. student of Christ church, Oxford; William Beech Thomas, B.A. scholar of Pembroke college, Oxford; William Fisher, M.A. student of Christ Church, Oxford; Thomas Vavasour Durell, B.A. student of Christ church, Oxford; James Robertson Holcombe, B.A. fellow of Jesus college, Oxford; Robert Bateman Paul, M.A. fellow of Exeter college, Oxford; Charles Watkin Wynne Eyton, B.A. scholar of Jesus college, Oxford; James Norris, M.A. scholar of Corpus Christi college, Oxford; John Phillips Roberts, B.A. chaplain of New college, Oxford; Richard Bracken, B.A. Michel fellow of Queen's college, Oxford; Reis Howell, B.A. scholar of Jesus college, Oxford; Francis Horsley, B.A. curate of Mixbury; Chas. Radford, B.A. curate of Swalescliffe.

PRIESTS.—George Christopher Hayward, M.A. scholar of Pembroke college, Oxford; Richard French Lawrence, M.A. fellow of Pembroke college, Oxford; Henry Browne Newman, B.A. scholar of Wadham college, Oxford; William Brock Hellins, B.A. curate of Lullington Lovell, Oxford; Richard Thomas Powys, B.A. curate of Whitchurch, Oxford; William Greswell, M.A. fellow of Baliol college, Oxford; Joseph Dornford, M.A. fellow of Oriel college, Oxford; William Clemenson, B.A. curate of Charlgrove, Oxford; Joshua Stratton, B.A. chaplain of New college, Oxford; Robert Meadows White, M.A. demy of Magdalen college, Oxford; William Boycott, B.A. demy of Magdalen college, Oxford; John Walker, B.A. chaplain of New college, Oxford; Henry Gipps, M.A. fellow of Worcester college, Oxford; Edward Philip Cooper, M.A. fellow of St. John's college, Oxford; Thomas Lambard, M.A. student of Christ church, Oxford; Augustus Agill Colville, M.A. student of Christ church, Oxford.

At a General Ordination held the same day, by the hon. and right rev. the Lord Bishop of Gloucester, in that cathedral,

the following gentlemen were admitted to holy orders:—

DEACONS.—Thomas Simpson Evans, B.A. St. Alban hall, Oxford; John Barnes Bourne, B.A. Trinity college, Oxford; John Yolland, B.A. Worcester college, Oxford; John Matthew, B.A. Baliol college, Oxford; John Kellow Goldney, B.A. St. John's college, Cambridge; John Jarratt, B.A. St. John's college, Cambridge; Nathaniel Thomas Roysse, B.A. Corpus Christi college, Cambridge; William B. Lewis, B.A. Trinity college, Dublin.

PRIESTS.—Isaac Bridgman, B.A. St. Edmund hall, Oxford; John Tucker, Pembroke college, Oxford; Chas. Hardwick, B.A. University college, Oxford; Charles Nutt, B.A. Magdalen college, Oxford; Henry C. H. Hawkins, B.A. Christ church, Oxford; Richard Statismcombe, B.A. Merton college, Oxford.

June 9.—On Sunday the Lord Bishop of Peterborough held an Ordination in the cathedral church of that city, when the following gentlemen were admitted into holy orders:—

DEACONS.—J. Ford, M.A. Oriel college, Oxford; T. L. Bloxham, B.A. Lincoln college, Oxford; W. Turner, B.A. St. John's college, Cambridge; R. Williams, B.A. Pembroke hall, Cambridge; J. C. Evans, B.A. King's college, Cambridge.

PRIESTS.—H. Parsons, B.A. Baliol college, Oxford; W. H. Deane, B.A. University college, Oxford; T. Linton, B.A. St. John's college, Cambridge; R. Edmonds, B.A. St. John's college Cambridge; R. Ward, B.A. Clare Hall, Cambridge.

June 16.—On Sunday the following gentlemen were ordained by the Lord Bishop of Lincoln, in the parochial church of St. Mary-le-bone, London.

DEACONS.—George Carter Cardale, B.A. St. Peter's college, Cambridge; Henry Augustus Maule, B.A. St. Peter's college, Cambridge; John Riddall Roper, B.A. Corpus Christi college, Cambridge; Charles Day, S.C.L. St. John's college, Cambridge; Edmund Smyth, B.A. St. John's college, Cambridge; Samuel Wright, B.A. St. John's college, Oxford; Henry Grey Dyke, B.A. St. Alban hall, Oxford; George Tomlinson, B.A. St. John's college, Cambridge; Francis John Spitta, B.A. St. John's college, Cambridge; Primat Knapp, B.A. Merton college, Oxford; Charles William Dodd, B.A. Christ church, Oxford.

From the Bishop of Rochester.

John Eveleigh, B.A. Oriel college, Oxford; John Willis, B.A. St. John's college, Cambridge.

From the Bishop of Ely.

Marmaduke Terrington, B.A. Catharine hall, Cambridge; Thos. Burroughs,

B.A. Corpus Christi College, Cambridge; John Dodsworth, B.A. Queen's college, Cambridge.

From the Bishop of Chester.

James William Worthington.

PRIESTS.—John Cresswell, *B.A. Catharine hall, Cambridge; John Pengree Newby, B.A. St John's college, Cambridge; John Vaux Moore, B.A. Exeter college, Oxford; Hugh Wade Gery, B.A. Emanuel college, Cambridge; Samuel Brett Sheriffe, B.A. Wadham college, Oxford; John Bonham, M.A. Brasenose college, Oxford; William Hutchins, M.A. Pembroke hall, Cambridge; William John Crole, B.A. St. John's college, Cambridge; Charles Martin Torlesse, M.A. Trinity college, Cambridge; Francis Orton, B.A. St. Mary hall, Oxford; William Henry Pryce, B.A. St. Edmund hall, Oxford; William Thomas Hadow, B.A. Trinity college, Cambridge; Thomas Wilson, B.A. Emanuel college, Cambridge.*

From the Bishop of Chichester.

Frederick Borradaile, *B.A. Brasenose college, Oxford.*

From the Bishop of Ely.

Thomas Francis Hall, *B.A. Trinity college, Cambridge.*

From the Bishop of Rochester.

Thomas Nash, *B.A. Trinity college, Cambridge; George Hemming, M.A. Merton college, Oxford.*

From the Bishop of Nova Scotia, for the Colonies.

Charles Blackman, of Sidney Sussex college, Cambridge.

From the Bp. of London for the Colonies.

Henry Williams, *Literate; Frederick Coster, Literate.*

MISCELLANEOUS INTELLIGENCE.

BEDFORDSHIRE.

Married.—The rev. W. Wollaston Pym, second son of Francis Pym, esq. M.P. for the county, to Sophia Rose, sixth daughter of the late Samuel Gambier, esq.

Married.—At Turvey, the rev. James Marshall, minister of the cathedral church, Glasgow, to Mary Catherine, eldest daughter of the rev. Legh Richmond, rector of Turvey.

Died.—At Apoley, aged 37, the rev. G. P. Kerr.

BERKSHIRE.

Married.—The rev. William Drayton Carter, of Abingdon, to Emma Kingham, daughter of the late Peter Gauntlett, esq. of Winchester.

BUCKINGHAMSHIRE.

Died.—At Great Brickhill, in the 69th year of his age, the rev. A. Davies, late lecturer of Linslade, in the same county.

CAMBRIDGESHIRE.

Died.—Aged 52, the rev. C. Muston.

CUMBERLAND.

Died.—At Bolton Gate, aged 65, the rev. Mr. Watts, rector of Bolton.

DEVONSHIRE.

Married.—At Shaloon, the rev. J. B. Deane, to Caroline, fourth daughter of the rev. Dr. Lempriere.

DORSETSHIRE.

Died.—At Ryne *Intrinsica*, aged 72, the rev. Morgan Jones, rector of that parish, and vicar of Worth.

GLOUCESTERSHIRE.

Died.—In his 87th year, the rev. John Hipplesley, rector of Stow.

HANTS.

Died.—At Blashford House, near Ringwood, aged 80, the rev. Christopher Taylor, D.D.

HERTFORDSHIRE.

Died.—Aged 54, the rev. G. Cox, rector of Hinxworth.

LANCASHIRE.

Married.—At Manchester, the rev. Joseph Hodgkinson, M.A. of Brasenose college, Oxford, and vicar of Leigh, to Elizabeth, only daughter of William Simmons, esq.

MIDDLESEX.

Married.—At St James's church, Piccadilly, the rev. W. Williams, B.D. of Hascomb, Surrey, to Miss Sophia Ann Catharine Lawford, of the former parish.

Married.—At Mary-le-bone church, by the lord bishop of Bangor, the rev. Francis Lear, M.A. of Downton, Wilts, to Isabella Mary, fourth daughter of his lordship.

Married.—At Stanford, the rev. Chas. Cole, of Poplar, to Harriet, only daughter of William Redifer, esq. of the former place.

NORFOLK.

Married.—The rev. W. M. Allen, curate of Watlington, to Lucy Elizabeth, second daughter of the rev. P. Bell, rector of Stowe.

NORTHAMPTONSHIRE.

Died.—At Sudborough, aged 66, the rev. Sir T. Hewett, bart. many years rector of that place.

OXFORDSHIRE.

Married.—At Clifton, by the rev. J. Heusman, the rev. Philip Serle, rector of Oddington, and late fellow of Trinity college, Oxford, to Elizabeth, eldest daughter of the late Stephen George Church, esq. of the royal navy.

PEMBROKESHIRE.

Married.—At St. Nicholas, alias Monteton, by the rev. Francis G. Leach, M.A. fellow of Pembroke college, in the University of Oxford, the rev. Edward Dewing, M.A. rector of West Rainham, Norfolk, to Thomasina Elizabeth, eldest daughter of Abraham Leach, esq. of Corston house, Pembrokeshire.

SHROPSHIRE.

Died.—At Beckbury, near Shifnal, the rev. John Dehane, M.A.

SOMERSETSHIRE.

Married.—At Walcot church, Bath,

by special licence, the rev. John Simmons, of *Arminster*, to Mrs. Mary Drayton, of *Portland-place*, in that city.

Died.—The rev. Peter Gunning, *D.D.* formerly fellow of *Merton college*, *Oxford*, rector of *Farnborough*, and of *Deinton*, *Gloucestershire*.

Died.—At *Stratton-on-the-Foss*, the rev. Leonard Tordiffe.

SUFFOLK.

Married.—The rev. Benjamin Philpot, of *Walpole*, to Charlotte, younger daughter of the rev. John Vachell, vicar of *Littleport*, *Cambridgeshire*.

SURREY.

Died.—The rev. Henry Taylor, vicar of *Banstead*.

YORKSHIRE.

Married.—The rev. Thomas Wilson Morley, of *Kirklington*, to Henrietta,

daughter of the late rev. Andrew Downes, vicar of *Witham*, *Essex*.

Died.—The rev. J. P. Hale, perpetual curate of *Canthorne*, near *Barnsley*, *Yorkshire*.

WALES.

Died.—In the 79th year of his age, the rev. Robert Peter, rector of *Sully*, and vicar of *Penlline*, *Glamorganshire*.

Died.—Aged 53, the rev. George Lewis, *D.D.* theological tutor of the Academy at *Newton*, *Montgomeryshire*.

IRELAND.

Married.—The rev. Edward Conyers, rector of *Knocknane*, and son of Charles Conyers, of *Castletown Conyers*, *Limerick*, to Catherine, only daughter of Sir Robert Blennerhasset, bart.

Died.—The rev. Joseph Sandys, rector of *Fiddown*, in the county of *Kilkenny*.

MONTHLY LIST OF PUBLICATIONS.

A Speech delivered in the House of Lords, on Friday, June 7, 1822, by Herbert Marsh, Lord Bishop of Peterborough; on the Presentation of a Petition against his Examination Questions. With Explanatory Notes, a Supplement, and a Copy of the Questions.

An Apology for the Pastoral System of the Clergy. A Sermon, preached at the Visitation of the Venerable the Archdeacon of Huntingdon, May 6, 1822, and published by his Command. By J. H. Brooke Mountain, A.M. Rector of Pottenham, and Vicar of Hemel Hempstead, Herts, and Prebendary of Lincoln. 1s. 6d.

An Essay on the Scripture Doctrines of Adultery and Divorce; and on the Criminal Character and Punishment of Adultery by the ancient Laws of England and other Countries; being a Subject proposed for Investigation by the Society for Promoting Christian Knowledge in the Diocese of St. David's, and to which that Society awarded its Premium (by Benefaction) of Fifty Pounds, in December, 1821. By H. V. Tebbs, Proctor in Doctors Commons. 8vo. 7s.

An Appeal to Revelation, in support of the Doctrine of the Divinity of Christ; being a Series of Six Lectures, delivered in the Parish Church of Great Coggeshall, Essex, during the Season of Lent, 1822. By the Rev. E. Mathew, Vicar. 8vo. 7s.

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An Examination of the Remonstrance addressed to the Bishop of St. David's, with Answers to the Questions addressed to Trinitarians generally. By Captain J. Gifford, R. N. By a Trinitarian. 8vo.

A Sermon, preached in Ramsgate Chapel, May 26, 1822, in Aid of the Subscription for the Relief of the Irish Sufferers. By the Rev. Thomas Boys, A.M. of Trinity College, Cambridge; Curate of Wilford, Herts. 1s. 6d.

The Church of Christ. A Sermon, preached in the Parish Church of Usk, in the County of Monmouth, upon Wednesday, May 8, 1822, at the Anniversary Meeting of the Usk District Committee of the Society for Promoting Christian Knowledge. By the Rev. Barton Boucher, B.A. of Baliol College, Oxford. 8vo. 1s.

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Considerations on the Bill now pending in Parliament, respecting the Roman Catholic Peers. By the Rev. T. Le Mesurier, B.D. Rector of Haughton Le Skerne. 8vo. 1s. 6d.

LITERARY INTELLIGENCE.

Mr. Townsend is preparing for Publication, the *New Testament*, in Chronological and Historical Order, on a Plan similar to his Arrangement of the *Old Testament*, lately published.

Rivingtons' *Annual Register*, for the Year 1821, in one large Volume, Octavo, will be published in the course of the present Year.

Hortus Anglicus; or the *Modern English Garden*, containing an easy Description of all Plants cultivated in this Climate, will appear in a few Days.

Mr. William Cooke has in the Press, an

Abridgment, with copious Notes, of Professor Morgagni's *Work on Diseases*.

The Rev. H. C. O'Donnoghue is preparing for the Press, *Praelectiones Academicæ*; or *Academic Lectures on Subjects connected with the History of Modern Europe*.

Captain Manby, Author of the *Means of Saving Persons from Shipwreck*, has, nearly ready for the Press, *A Journal of a Voyage to Greenland*, in the Year 1821, with Graphic Illustrations, in one Volume, Quarto.

POLITICAL RETROSPECT.

THE parliamentary proceedings of the last month, embrace a great variety of interesting subjects, and, on the whole, they afford matter of congratulation to the public.

The Catholic Peers' Bill has been rejected in the House of Lords by a considerable majority; and what is of still greater consequence, that majority is increased since the discussion of last year. The opposition to it was also of a more spirited character, than what we had heard on former occasions; and the speeches of the Chancellor and Lord Liverpool, were altogether unanswered. The former convicted the introducers and supporters of the Catholic Peers' Bill, of the grossest legal ignorance, and cut up the foundation of that particular measure—by shewing, that the exclusion of Catholics from the House of Lords, was not merely the result of a panic in the reign of Charles II. but that it had been subsequently re-enacted after the most mature deliberation, by that famous Parliament which secured the Protestant Succession to the throne, and the ancient rights and privileges of the

people. The latter contrasted the state of these kingdoms since the Revolution, with the sufferings, and bloodshed, and violence of the preceding century; and contended triumphantly, that blessings which had been enjoyed without interruption, from the moment that the Protestant Ascendancy was established, ought not to be sacrificed, or even risked in compliment to modern theorists and liberals. The fury of the Sectaries under Charles I. was increased by their dread of the Church of Rome. Since the Throne and the Parliament, have been exclusively Protestant, that fury has become comparatively harmless, and why should it be rekindled in the present day?

Of the two Marriage Bills which have been brought forward during the present session, that of Mr. William Smith, which proposed to alter the Liturgy by way of giving relief to Unitarians, has been withdrawn by its proposer. He candidly admitted, that he found the objections to it more formidable than he had expected, and that the measure which he intended to intro-

duce next year, would proceed upon a different principle. The other Bill, that of Dr. Phillimore, proposes to remove a real and a very serious grievance; and though the difficulty of arranging the details, and doing justice to all the parties interested, may possibly occasion the delay of another Session before the measure is finally adopted, yet the recent debates in the House of Lords are a proof that the adoption is not distant.

There seemed indeed to be but one opinion respecting the cruelty and injustice of the present law—a law, be it observed, which was enacted for civil and political purposes, with little attention to the sacred nature of the marriage ceremony. We sincerely rejoiced at hearing the leaders on both sides of the House of Lords concur in the opinion so ably expressed by the Archbishop of Canterbury, that when a marriage had been solemnized it ought not to be set aside. Obstacles may properly be thrown in the way of clandestine marriages, and the unauthorized union of minors. The parties transgressing the appointed rules may be punished as severely as the legislature pleases:—but to make their marriage void or voidable is punishing others rather than themselves.—It reduces the ceremony to the level of any other contract—it unsettles rank and property—divides families; and entails a mass of endless confusion upon all who have the misfortune to come within its reach. On these grounds we cordially support the present Bill. It may be difficult to fix the date at which its operation shall commence; and on this subject we are prepared for much difference of opinion and debate. But the *prospective* merits of the measure are admitted by all, and it is to be hoped that ere long they will be secured to the country.

The most important measures of the present month are those which

relate to the Sister Island, and we see no reason for withholding our humble applause from the plan which Government is pursuing. The Insurrection Act is to be renewed, and the Lord Lieutenant to be enabled to appoint special constables for carrying the laws into execution. Both measures are opposed by the regular anti-ministerial party, and by the Ex-Irish Secretary, Mr. Grant. As it is to that gentleman's ill timed supineness and lenity that the disturbances are principally attributable, his dissent from the vigorous system adopted by his successors, can occasion no surprise. Nor will the objections of his new allies, the Whigs, give any serious trouble to Government, as long as the success which has already dawned continues to attend their career, and they temper justice with mercy as judiciously as they appear to have done in the Bills for granting assistance to Irish public Works, and leasing Irish Tithes for twenty-one years.

The encouragement of industry, and the supply of that subsistence which is unhappily so scarce, are measures upon which two opinions cannot exist. The contributions which are still pouring in from all parts of the kingdom in support of the suffering Irish, afford an important addition to the Parliamentary grant, and may be expected to produce some effect upon the minds of the deluded natives of that land. The tithe-leasing Bill is also a pledge that what can be done upon that difficult subject will be attempted without delay. But we trust that the time is still far distant in which Mr. Joseph Hume will be permitted to put the Clergy upon half-pay, and confiscate their property in aid of the national revenue. The tithe-question would carry us farther than our limits permit, and we postpone the consideration of it to a future opportunity.

NOTICE TO CORRESPONDENTS.

L. M. and *R. O.* have been received, and are under consideration.

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